



**E-ASIA**

**university of oregon libraries**

<http://e-asia.uoregon.edu>

## NOTES ON CHINESE MOHAMMEDAN LITERATURE

By ISAAC MASON, F.R.G.S.

When, and how, Mohammedans first entered China, are matters of uncertainty about which differing views have been held. The traditions of the Chinese Moslems are interesting, but mostly rest on very slender foundations. For our present purpose it will not be amiss to grant that followers of the Prophet have been known in China for more than 1,000 years. In the Liao dynasty an embassy from Ta Shih 大食, by which name Arabia was then known, was received in A. D. 924; and it was during that dynasty that the term "Hui Hui" 回回 for Moslems was first used. The first European mention of the Saracens in China appears to be that of Marco Polo who came across them in his travels in the latter part of the 13th century.

With such a long history, it is remarkable that although there are a few early inscriptions on stone monuments, yet we know of no book by any Moslem writer in China earlier than 300 years ago. Presumably the literature first used was in Arabic—with Persian admixture—and the prejudice against translating the "language of the angels" was a deterrent against using the colloquial. Whatever the reason may have been it would appear that during many centuries nothing much of a literary kind seems to have been produced, or has survived to modern times; the earliest I have thus far discovered is *Chên Chiao Chên Ch'üan* (No. 10, p. 176) published probably about A.D. 1642. The author of this book, Wang Tai-yü 王岱輿 wrote other works about the middle of the 17th century, which have been frequently reprinted.

Mr. Alexander Wylie in his famous "Notes on Chinese Literature" says:—"Although the disciples of Mohammed have been in China now for more than twelve centuries, and have enjoyed the greatest facilities for the propagation of their faith, yet we do not find that they have done much towards the introduction of a native literature in connexion with their religion; their rituals and sacred books being almost entirely preserved in the original Arabic; and notwithstanding the great numbers belonging to this sect who know nothing but the Chinese, the publications they have in the native language are quite insignificant." He then enumerates five works which may have been all he could learn of sixty years ago. There were, however, many others in existence when Wylie wrote, and since his day there has been quite a little activity in producing books and tracts, so that a complete list of Chinese Moslem publications contains more than 300 titles, as shown in the following list, of which I have collected over 240; some of these are quite small tracts or leaflets, but many are books of considerable size. The older works are generally more substantial and thorough than the recent ones which are mostly made up of extracts from the standard volumes, with additions. Exception must be made for the few magazines and tracts dealing with current topics.

Classification is not easy and has not been attempted in the following list as so many of the books try to cover the whole field more or less, often resulting in very superficial matter. For the most part recent writers add little or nothing to our knowledge or understanding of Chinese Moslem beliefs and practices, and in some cases only succeed in beclouding matters. It is hoped that the "Notes" will indicate to those specially interested the most likely volumes for study on particular lines. The literature may be roughly grouped under the following heads:—Historical, Doctrine and Practice, the Koran and Traditions, Liturgical, Educational, Science and Geography, Language, Polemical. By far the largest number deal with Doctrine and Practice, and in the main these follow so closely what is universal among Moslems that any good book in English on Islam will make the reader acquainted with what the Chinese books contain. A few modifications are found where Chinese social customs or sentiments differ from those of Arabia.

The larger works abound in prefaces and introductions and much is made of any Imperial or official recognition of the religion, or of the writings or authors. Some of the writers took up their tasks after much preparation and with a sense of duty which enabled them to surmount many difficulties. For example, Liu Chih 劉智 (Chiai-lien 介廉) the most famous of all, says that beginning at fifteen years of age, he spent eight years in study of the Confucian books and Chinese literature generally, followed by six years at Arabic, three years at Buddhist, and one year at Taoist books. He then gave some attention to one hundred and thirty-seven "Western books", after which he concentrated on Arabic studies. When he had written his first copy of the manuscript of his *Life of Mohammed*, he tried to get criticisms and suggestions but found his friends unwilling to do anything but give compliments, which did not satisfy him. At last he heard of a certain library to which he went and came across a book so full of information that he set to work and re-wrote the whole of his manuscript, finishing it in 1724, having been engaged on it for three years and changed locations ten times, during which he had travelled thousands of *li*, and written the manuscript over three times. After all that, the book remained unprinted for over fifty years!

The question is sometimes asked if the Koran has been translated into Chinese, and the answer is that this has apparently never yet been done. There are several works (see List) which give in Chinese selections from the Koran, sometimes with commentary; but these are very fragmentary and cannot justify any pretention to give a proper idea of the book. The translation of the whole book is a project now under consideration by the "International Moslem Association"; it will be a costly and difficult undertaking, but it is one which should be no longer delayed.

In the following list of books a few duplicates occur under different names as some works have two titles. Where titles only are given, without notes, I have not had access to the books, or have found them to have practically no Chinese in them. Books entirely in Arabic, though printed in China, have been omitted.



Facsimile of Title-page of reprint of *The True Annals of the Prophet*.  
The Standard *Life of Mohammed* in Chinese, by Liu Chiai Lien,  
early in 18th century. (No. 260).

## LIST OF BOOKS.

1. *A Lai Pai Yü Yen Ts'o Yao* 阿拉伯語言撮要 "Arabic-Chinese Vocabulary and Phrase Book." pp. 240. By Chou Tzū-pin 周子賓 of Szechuen, 1910. Cloth bound volume; published at S'hai.  
The vocabulary is classified under subjects, and the phrases are in the form of conversation on a variety of topics.
2. *A Wên Ming Yüan Chu Shih* 阿文明原註實.  
In Arabic, except Chinese title.
3. *Ai Lê Wu Shih Lioh K'ao Shih* 哎囉沃史略考詩 "A Brief History of Kwan Yin," pp. 22. By Ma Chih Wang 馬之望, 1919.  
It is claimed that the Buddhist Kwan Yin (Goddess of Mercy) is the same as the Arabic Ai Lê Wu, and this book professes to give the history of Ai Lê Wu.
4. *Ch'ao Ching T'u Chi* 朝覲途記 "A Record of the Pilgrimage," pp. 48. Translated by Ma An-li 馬安禮 in 1861.  
A record of a pilgrimage to Mecca and other places taken by Ma Fu-ch'u 馬復初, commencing in 1842. Tells of the places visited, and gives a crude sketch of the Kaaba, etc. The names of places, and of famous people, are given in Arabic as well as in Chinese.
5. *Chên Ching Chao Wei* 真境昭微. An Arabic work translated by Liu I-ts'an 劉一參. Has a preface dated 1752. Reprint 1925. pp. 79. Thirty-six Chapters.
6. *Chên Ch'wen Yao Lu* 真詮要錄 "True Explanation of Essential Points." 2 vols. pp. 170. By Wang Tai-yü 王岱輿 in 17th Cent. Reprinted in 1864 by General Ma Ju-lung 馬如龍.  
Under many headings this book deals with Moslem doctrines and practices, family, social obligations, etc. Also other miscellaneous topics.
7. *Chên Kung Fa Wei* 真功發微 "True acts of Merit set forth in detail." 2 vols., pp. 260.  
Original date missing; reprinted 1884. Author given by some as 余浩洲 Yü Hao-chou. The book is listed in preface to the "Life of Mohammed" by a modern writer.  
The numbering in the list of contents in my copy does not quite agree with the numbering of the topics in the work, moreover the contents list does not cover all the subjects dealt with. A great variety of subjects are dealt with briefly, such as the purifications (great and small), the substitution of sand and earth; acts of worship of various kinds; and what vitiates them; acts of merit, alms-giving, fasting, pilgrimage, etc. Confession of God, and Faith in various aspects. Marriage, parenthood, children and posterity, etc. The book contains considerable Arabic.
8. *Chên Kung Fa Yüan* 真功發源.

文經解註要至答問真歸拜以團默里克

[illegible]

The Arabic is transliterated, and then translated into Chinese. (No. 153).

9. *Chên Têh Mi Wei* 真德彌維 "True Virtue," pp. 11. By Ma Fu-ch'ü 馬復初. Translated into Chinese by 馬安禮 Ma An-li. Issued by Chou Ming Têh 周明德 from Chengtu in 1899.

Tells what it is important to believe and practice. Acknowledgement of God, and the practice of the six rites, etc.

10. *Chên Chiao Chên Ch'üan* 正教真詮 "A True Explanation of the Correct Religion." Author Wang Tai-yü 王岱輿 who wrote under the name of 真回老人.

One of the earliest Chinese-Moslem books now extant. First preface is dated 1642 A.D. and another preface is dated 1657 A.D. In one preface it is stated that the author was dull in youth, and did not know characters before he was 20 years of age; but he afterwards became deeply learned in many books, and especially in the Arabic canons. This work is said to have been first in the form of 40 essays, but it is now in five volumes, 558 pages. It was reprinted at Canton in 1801 from blocks kept at the South Mosque; the characters are very good and clear. There are several Imperial commendations. Chengtu edition dated 1873.

Extracts are given from books consulted on the Moslem religion, the Uigurs, Mecca, the Moslem calendar, and the great Sage of the West. A reputed saying of Confucius is regarded as a prophecy concerning Mohammed.

Among the subjects mentioned in the list of contents are, God, first beginnings, predestination, life and death, genii and spirits, correct religion, Islam; the five constant relationships, obedience, fasting, gain and fame, wind and water, the present world and the future world, etc.

11. *Chêng Chiao Hsü Chih* 正教須知 "What those of the Correct Religion should know," pp. 60. Translated by Chin Chu-t'ien 金樹田. No preface or list of contents.

Bi-lingual, Arabic and Chinese. A fanciful story of the Creation. Contains nothing of special interest, and is unattractively written.

12. *Chêng Chiao I Mu Hsing* 正教一目醒 "An arousing glance at the correct Faith," pp. 34. By Yü Tsê-chou 余澤周 No date.

An ode in lines of seven characters, summarizing the principles and practices of Islam.

13. *Chêng Tao Kên Yüan Chiao T'iao Tsé Yao* 正道根原教條擇要 "Selections from the Rules of the True Faith." A sheet tract, by a Szechwan A-hung; issued at Lu Ho.

Contains a little Arabic. The Kalima, and recognition of God. Description of Iman (Faith); followed by an ode in lines of seven characters. Then a long list of 34 things which destroy Iman; followed by another list of 29 things which are injurious to Iman. Then a list of 15 virtues which assist Iman.

14. *Chêng Yen Ch'ien Shuo* 證言淺說

15. *Ch'e Ha Lei Fan Su* 扯哈雷凡述 "A Manual of Islam," pp. 22. Published in 1920. Uses much transliterated Arabic, with Chinese explanations. Goes over the elements of Faith and Practices, in repetition of what is found in other books.

The title is a transliteration. Another edition gives 法 instead of 凡 in title.

16. *Chi Lan* 集覽 "A Miscellany," pp. 48.

Eighteen themes briefly dealt with, chiefly by quotations from books and leaders of the Faith. Prepared by 馬榕軒 Ma Yung-hsien.

Bound in the volume of 清真修道撮要.

17. *Chi Mi Ya I* 鷄米牙一.

18. *Ch'i K'ung Hsien Ch'iao* 七空仙橋 "The Bridge of Sirât," pp. 18. Published at Peking, 1923.

The bridge which Moslem tradition says crosses the eternal fire. This book tells of seven Tests of conduct which must be satisfactorily passed to insure a safe crossing of the bridge.

19. *Ch'i Yü Tsung Kuei* 祈雨總規 "General Rules in Praying for Rain," pp. 40. By Ma Lien-yüan 馬聯元 in 1898.

Title page in Chinese, all the rest in Arabic.

20. *Chiao Hsin Ching Chu* 教心經註 "Commentary on the 'Chiao Hsin' classic," pp. 110; original in Arabic translated by 楊敬修 Yang Ching-hsiu. Published, Tientsin, 1923.

Subject and style more difficult than in most works.

21. *Chiao K'uan Chieh Yao* 教款捷要 "A Summary of Important Articles of Islam," pp. 230 by Ma Po-liang 馬伯良 in 1678.

Twenty-two sections dealing with Moslem Faith and Practice. A good deal of Arabic is interspersed with the Chinese.

22. *Chiao Mên Lün* 教門論. "About the term 'Chiao Mên'." pp. 6. By A Jih-fu 阿日孚. An essay on one of the terms used for Moslems in China especially dealing with the use of the character 門. A supplement to "Tsu T'ien Ta Tsan."

23. *Chiao T'ung Pien* 教統辨 "Explanation of the beginning of the (Moslem) Religion," by A Jih-fu 阿日孚. pp. 12.

Also as a tract of six pages, bound up in *Ch'ing Chên Hsiu Tao Ts'o Yao*. Reprinted by Ma T'ing-shu 馬廷樹 of Nanking.

24. *Ch'ieh Lu T'ung Hsin* 誠律通行.

25. *Ch'ien Wên Lu Chi* 千問錄記. One of the books mentioned as presented to the Emperor Ch'ien Lung in 1783.

26. *Chih Mi K'ao Cheng* 指迷考證 "Errors pointed out and demonstrated," pp. 153. By Ma T'ui-san 馬退山 in 1889; reprinted 1922.

Speaks of Islam, then of Roman Catholicism, Buddhism, Taoism, and some things connected therewith. Discourses on demons, on transmigration, on burning paper, etc. and about abstinence from pork, wine and music, etc.

27. *Chih Nan Yao Yen* 指南要言 "Important items from 'The Compass' (of Islam)" Four vols., pp. 430. By Ma Chu 馬注 (文炳) Authors preface dated 1683 A.D. Book revised by Ma Fu-chu 馬復初, Reprinted in 1864.

The Author is said to be a descendant of Mohammed, in the 45th generation. An appendix gives an account of his life and works. No index to the book. For contents see "Ch'ing Chên Chih Nan" by the same author, as this is an abbreviation of that work, dealing with the beliefs and practices.

28. *Chih Nan Yao Yen* 指南要言 "Important words of Guidance," pp. 62. No author or date given. Extracted from the foregoing book of same title.

The subjects discussed are under the heads of 忠孝 Loyalty and Filial Piety, and 宗戒 Ancestral Prohibitions.

29. *Chih Shêng Ch'ien Tsū Tsan* 至聖千字讚 "Thousand Character Eulogy of the Prophet." Exactly 1000 characters of large type, 32 pages.

Eulogy and resumé of Mohammed's life and work. The name Mohammed is used only once, in the last sentence, where he is described as *The Man* par excellence, of past and present.

Reprinted by Chou Ming-têh 周明德 at Chengtu; Author, uncertain.

30. *Chih Shêng Mu Han Mo Têh Shih Liôh* 至聖穆罕默德史畧 "The History of Mohammed." Translated by Wang Ching-Ch'i 王靜齋.

This is appearing serially in the Monthly magazine "Ming Têh Yueh-k'an."

31. *Chih Shêng Pao Hsün* 至聖寶訓 "Precious Instruction of the Prophet." Issued by Ma K'uei-lin 馬魁麟 at Peking, pp. 8, 1918.

Small and poor type. A supposed conversation between Mohammed and one of his famous followers, 教赫二不寶老番. It is said in the appendix that this classic came from Medina through Burmah, up into Yunnan and Szechwan; the Moslems of Szechwan had it translated and printed to distribute. In 1893 it was printed at Chinkiang, and later at Peking.

32. *Chih Shêng Pao Hsün* 至聖寶訓 "Precious Admonitions of the Prophet." A sheet tract, reprinted in 1917. (Also in form of small tract pp. 8).

The story of a vision which a Believer had of Mohammed, who was weeping because so many Moslems have departed from the Faith; and then going on to give admonitions. A prayer in Arabic, and transliteration, is given near the end.

33. *Chih Shêng Tsan* 至聖讚 "In Praise of the Prophet," pp. 11. By Ma Chung-hsiu 馬仲修.

A panegyric of Mohammed.

34. *Ching Han Chu Chiang (Chieh) Hé T'ing* 經漢註講 (解) 赫廉 also entitled 註解赫廉 "Selections from the Koran, in Arabic and Chinese, with commentary," pp. 142. Preface dated 1886.

Has an introduction regarding the Arabic characters. The extracts are given in Arabic, followed by transliteration, after which the meaning is given in Chinese.

35. *Ching Han Wên I Ma Ni* 經漢文以瑪尼.

36. *Ching Han Wên Mieh T'ieh* 經漢文乜帖 "Arabic and Chinese 'Mieh T'ieh'" pp. 72 also entitled *Tien Kung Fa Wei* 天功發微. A bi-lingual manual, setting forth the details of Moslem beliefs and practices.

37. *Ching Han Wên Yie T'ai* 經漢文乜帖 Arabic only, Except title.

38. *Ching Wên Chih Sheng P'in Chu* 經文至聖品註 " "

39. *Ching Wên Hsi Hwa Ya Tzu Tien* 經文西華亞字典 " "

40. *Ching Wên Hsi Li Yao Chih* 經文西歷要旨 " "

41. *Ching Wên Hu Tw'an P'u* 經文胡圖卜 " "

42. *Ching Wên Jen Chu Ching Ni* 經文認主精義 " "

43. *Ching Wên K'e Fei* 經文克非 " "

44. *Ching Wên K'o Fei* 經文呵啡 " "

45. *Ching Wên Mu Hsi Ma T'ai* 經文母習媽台 " "

46. *Ching Wên Su Ha Fu* 經文速哈福 " "

47. *Ching Wên T'ien Fang Li Yuan* 經文天方歷源 " "

48. *Ching Wên Tsa Hsüeh* 經文雜學 " " (Many others entirely in Arabic except page numbers)

49. *Ching Yen Liang Fang* 經驗良方 "Verified Remedies," pp. 10. Recipes for various diseases. Reprinted in 1918.

50. *Ch'ing Chên Chai Pai Piao* 清真齋拜表 "Moslem Calendar." An annual Almanac. Gives names of the months in Arabic, then in Chinese the festivals, fasts, etc. Also other matter of more or less interest.

51. *Ch'ing Chên Chen Yen* 清真箴言 "Moslem Admonitions" pp. 12 by 楊沂春 of 廣州. Bound in 清真修道摘要. Begins with several items which "should be known"; then follow 20 commands of Islam, 20 prohibitions of Islam (mostly good), and 14 practices.

52. *Ch'ing Chên Chiao K'ao* 清真教考 "Investigations concerning Islam," pp. 194. By Sun K'o-an 孫可庵. First preface by Shen Mou-chung 沈懋中 in 1721. Another preface in 1839 by the great-grandson of the previous preface-writer. Reprinted in 1921.

After first eight pages of preface, there are 66 pages of documents and commendations, followed by 108 pages of text, and several pages of a glossary on archaic characters. The book is a miscellany, speaking of many Islamic countries and cities, etc. Confused in places, and occasionally in gross error, e.g. saying that the well of Zem-Zem is behind the grave of Mohammed at Medina, and that the Black Stone is over ten feet square! Gives inscriptions of tablets in connection with building or repairing mosques. The whole work is absolutely spoiled by the uncalled-for use of archaic characters, the reason being a desire to "show off" apparently. A glossary is given to assist the reader.

53. *Ch'ing Chên Chiao Shuo* 清真教說 "A Talk about Mohammedanism." pp. 18 (see *Jên I Chih Nan* 認一指南). By Yu Ch'ing-yuen 于清源. Reprinted in 1919 by Ma Ku'ei-ling.

After an Introduction, takes up the subject of explication of Iman. Written in an uneven style, more "bookish" than some, and contains references to the Chinese Classics.

54. *Ch'ing Chên Chiao Shuo* 清真教說 "An Essay on Islam," pp. 8. By Liu San-chieh 劉三傑 of Nanking. Reprinted by Chou Ming-têh 周明德 of Szechwan.

A short account of the Mohammedan religion, and its claims.

55. *Ch'ing Chên Chiao Tien Ko* 清真教典歌 "Four character Ode of the Canons of Islam." Arranged by Ma Yao-t'ing 馬耀廷. No date given.

Discourses of Mohammed as the Completer of "Tao"; tells about Arabia, and about the Koran. The creation of body and soul, and about predestination. The six items of Faith. The six things which destroy Iman and must not be done to a fellow-Moslem. The purifications. The four obediencies, and why four. Er Sa is Jesus, whom Moslems reverence as a great prophet, and the Christians mistakenly call the Son of God. Mohammed's ascent to heaven mentioned. The five periods of worship. Ceremonies, and repeating the Fatiha. Important things for Moslems. Almsgiving, Pilgrimage to Mecca. Of food, clean and unclean; wine to be avoided. The questioning of the two angels after death. Heaven and hell are depicted literally. An exhortation to good practices, and to learning Arabic and Chinese.

This book is a Primer on Islam, embracing briefly all the chief items of Faith and Practices; a re-hash of what is found in other books.

56. *Ch'ing Chên Chiao T'ien T'ang Ti Yu Shoh* 清真教天堂地獄說 "Moslem talk about Heaven and Hell." A large folder, for free distribution, issued at Nanking in 1922.

Says Heaven was made by God for good people. There are nine heavens; does not promise sensual joys, as man's state will then be different from his earthly condition. Hell also made by God, for the sinful and disobedient.

57. *Ch'ing Chên Chiao Yin Shih Pi'en* 清真教飲食篇 "Moslem Food and Drink." A folder tract. Issued from Nanking in 1922. Consists of a reprint of a part of Liu Chia-lien's large work "T'ien Fang Tien Li." Food and Drink, clean and unclean, ways of preparing, etc. are discussed. Then follows an extract from the "Ch'ing Chên Shih Ni Wên Ta."

This new tract seems to contain nothing original.

58. *Ch'ing Chên Ch'i Mêng* 清真啟蒙 "A Primer of Islam," Peking, 1913, 25 pages. Characters on covers printed in green. The purifications, great and small; how they are to be performed; and how they may be spoiled. Rather coarse in speaking of sexual matters, and deplorably "superficial" for a book on worship, paying too much attention to the bodily and outward. Gives the prayers which are to be repeated at worship, the order of ceremonies, etc. The fasting, and breaking of the fast. Iman, (Faith) and things relating thereto. Rules for worship; tables of feasts, and of the "meeting-days."

59. *Ch'ing Chên Ch'i Mêng Pi Tu* 清真啟蒙必讀 "Primer of Islam," pp. 114. Translated by Ma Lu-an 馬履安.

A fuller work than the preceding number, as it contains several appendices, on Geography and various countries, etc. Also tables and calendars.

(Also entitled 回教必讀).

60. *Ch'ing Chên Ch'i Mêng Tzû Mu* 清真啟蒙字母 "Primer of Islam's Alphabet," pp. 43. By Na Hsiang-t'ing 納相廷. Dated 1907.

Has short preface in Chinese telling of the importance of knowing Arabic; then follows an ode to the same effect, after which the letters of the Arabic alphabet are given, with explanations as to sounds and manner of producing the sound. The rest of the book is composed of examples of Arabic letters and words, printed boldly from wooden blocks.

61. *Ch'ing Chên Ch'ien Yü Chieh Shuo* 清真淺語捷說 "Simple Words for Moslems."

A sheet tract, written in seven-character metre, Sundry exhortations and brief statement of Moslem beliefs and practices.

62. *Ch'ing Chên Chih Nan* 清真指南 "The Compass of Islam."

Author Ma Chu 馬注 also named Ma Wên-ping 馬文炳 who claimed to be a descendant of Mohammed in the 45th generation. Author's own preface dated 1683 A.D. in Yung Ch'ang-fu, Yunnan. Reprinted at Chengtu in 1885 in ten vols., about 775 pages. In the preface to this edition the author is referred to as 馬仲修. While the first preface is dated 1683, there is an addition in 1707, when the Author styles himself 指南老人 馬注.

The book has many introductions, then a list of contents showing that among the matters dealt with are, the beginnings of religion, the attributes of God, Predestination, Angels and Devils, Paradise, the Ascent to Heaven, the Five duties of Religion, a Catechism, etc. The book is meant to be a complete guide to Mohammedanism.

63. *Ch'ing Chên Chih Yin* 清真指引 "A Guide to Islam," pp. 76. By Li Hsiang-t'ing 李向亭 and Han K'uei-chiu 韓達九. Preface by 鄭恩煌 of 懷甯.

Contains a number of brief and miscellaneous paragraphs respecting Iman, fasting, confession, worship, the pilgrimage, divorce, uncleanness, consanguinity, prohibition of usury, the inquiries of the death spirits at the grave, etc. Published in 1917.

64. *Ch'ing Chên Chou K'an* 清真週刊 "Islamitic Weekly."

A magazine published at Peking in 1922, which soon ceased.

65. *Ch'ing Chên Chû Chêng* 清真居正.

66. *Ch'ing Chên Ch'ian Chiao Ko* 清真勸教歌 "A Moslem Ode of Exhortation," pp. 24, 1922. Also entitled 清真通俗歌 Two sections, the first giving genealogical Tables from Adam to Mohammed (Nomenclature unreliable). Puts Ishmael alongside Isaac in the succession. Second section is an exhortation to outsiders to become Moslems, by a convert to Islam who sacrificed his inheritance. Tells of insincere and faulty Moslems.

67. *Ch'ing Chên Fa Méng* 清真發蒙.

68. *Ch'ing Chên Fa Wei* 清真發微.

69. *Ch'ing Chên Hsien Chêng Yen Hsin Lioh* 清真先正言行畧 "Chinese Moslem Ancient Worthies." By Li Huan-i 李煥乙 in 1875. Reprinted 1917, 2 vols. pp. 258.

Commences with Saad Wakkas, the reputed Apostle to China during the Sui dynasty—said to have been sent by Mohammed, and to have arrived at Canton by sea, and to have built the "Prophet-remembrance" mosque. His grave is the famous "hsiang" (香 or 響 or 響 various renderings and explanations) grave. Then follow about 90 names of worthies, with a little about each of them, and their work. There is the usual fulsome and incorrect description of Arabia, etc. at the commencement.

70. *Ch'ing Chên Hsing Mi Ko* 清真醒迷歌 "Islamic Ode to Arouse Against Errors," pp. 56. Published 1905.

In ten-character ode; very colloquial. Recounts common errors and short-comings. The book also contains "Wu Ken Yueh", "Tsu T'ien Ta Tsan" and "Hao Chiao Men". (q.v.)

71. *Ch'ing Chên Hsing Shih P'ien* 清真醒世篇 "A Moslem tract to arouse the World". By Ma T'ing-shu 馬廷樹 in 1918. pp. 50 including preface and appendices.

A miscellaneous collection of odds and ends. The writer is fond of attempting to explain words, and begins and ends sentences by triple use of a certain word, and preserving metre in the sentences. The sentences are not clear, and are often very insipid.

72. *Ch'ing Chên Hsiu Tao Ts'o Yao* 清真修道撮要 "Selections of importance for the Cultivation of Islam". By Ma Ch'i-jung 馬啟榮 of Yunnan, published, and a preface written, by 馬榮軒 of Nanking; published 1920, pp. 152.

A collection of sundry writings. The first is on the Origin of the Five times of Prayer; 清真認禮五時根由. 12 pages; then follow:—

禮拜條例	Rules of Worship, by Liu Chih	18 pages
清真啟蒙	A Primer of Islam, by 周存厚	20 pages and tables
回回源來	The First coming of the Moslems to China	22 pages
教統辨	Explanation of the beginning of the Moslem religion by 馬廷樹	6 pages
集覽	A Miscellany, by 馬榮軒	50 pages
清真箴言	Moslem Admonitions, by 楊沂春	12 pages
天方蒙引歌	Islamic Ode for Primary guidance, by 馬復初	8 pages

73. *Ch'ing Chên Hsüeh Li I Chu*. 清真學理譯著 "The Canons of Islam in Translation." Edited by Wan P'ing-wan 惺平宛 in 1916, pp. 90.

Intended to be a Monthly magazine, but only first number appeared. It openly approved of Yuan Shi-kai's attempt to become Emperor, and may have received funds from that quarter, which ceased when the project collapsed. Very interesting number, with variety of subjects. One article tells of the difficulty of translating the Koran into Chinese, the chief obstacle being the Ahung! Gives a very good Wenli translation of the Fatiha. Also expatiates on "Tismiyah, Bismillah" and controverts some arguments advanced by Christians. Some "Instructions of the Prophet" also given, and some important regulations of the Faith. Introduction to a History of the Saints, and a fanciful story about Adam's transgression in the heavens, where there were trees, etc. Moslem hygiene is also written about, chiefly concerning food, etc. An article on Governmental affairs, including Yuan's attempted monarchy, which is set down as being one of the fruits of the wise policy of allowing equality to the races and religions of China. A Proclamation is given respecting the monarchy and promising to care for the liberties of the races. Miscellaneous matters of interest to Moslems. A contributed article about Dr. Gilbert Reid.

The style and language are good, and conciliatory; pity the magazine was not continued beyond the first number.

74. *Ch'ing Chên Hsün K'an* 清真旬刊 "The Islamitic Review." A newspaper published every ten days, in Yunnan. Contains many matters of interest in addition to a small amount of current news. A four page sheet.

75. *Ch'ing Chên I Chih Lu* 清真易知錄 "Islam made Easy," pp. 102. By Li Hsiang-t'ing 李向亭 published in 1919.

Gives Arabic quotations with Chinese sounds, and then gives the meaning in Chinese. Divided into five sections, on Confession, Repeating the Koran, Lustrations, Worship, and Fasting.



- 76 *Ch'ing Chên Jên Li Wu Shih Kên Yu* 清真認理五時根由 "The origin of Moslem Faith and Practices." By Ma Ch'i-jung 馬啟榮. Preface dated 1920, pp. 16.

The first item in the book 清真修道撮要

- 77 *Ch'ing Chên Ken Yüan* 清真根原 "Fundamentals of Islam." pp. 22.

A booklet in colloquial language. The correct translation of title would be "Origins" but that would be misleading. No author's name given. Reprinted at Peking, 1918.

Gives many Arabic prayers and expressions in transliteration of sounds, followed by explanations in Chinese. Speaks of Iman (Faith), what it is, and what is destructive of it. Somewhat vulgar in details. Speaks of Angels and Prophets; of Namaz (Prayer and Worship), Ablutions, etc. The Pillars of Islam, and also certain questions and answers.

Confused in style, transliteration excessive. Not so good or clear as some other tracts on similar lines.

- 78 *Ch'ing Chên Li Pai Chiao K'o Shu* 清真禮拜教科書 "Moslem Worship Lesson Book," pp. 20. By 張文熙 Chang Wen-hsi, 1921. Instructions as to performing the acts of worship, with illustrations of the postures.

- 79 *Ch'ing Chên Li Piao*, 清真歷表.

- 80 *Ch'ing Chên Mêng Yin* 清真蒙引.

- 81 *Ch'ing Chên Mi Wei* 清真彌維.

- 82 *Ch'ing Chên Mu Yü Chiao K'o Shu* 清真沐浴教科書 "Moslem Lustration Lesson Book," pp. 22 By 張文熙 Chang Wen-hsi, 1921.

Instructions as to purifications prior to worship, with many illustrations of the various processes. Though apparently for the use of boys, yet refers to adult sexual matters.

- 83 *Ch'ing Chên Kuei Hsin Yao Yen Ch'ien Shuoh* 清真歸信要言淺說 "Simple Statement of Important Words of Islam." A sheet tract, dated 1905. Contains a little Arabic.

The Kalima, Confession of Faith; a general Confession. In each case there is transliteration of the Arabic given first, followed by explanation. Then follow exhortations to Moslems, and various rules of conduct.

Only name appearing is Ma Teng-shou 馬登壽.

- 84 *Ch'ing Chên Pi Tu* 清真必讀.

- 85 *Ch'ing Chên Shih I* 清真釋義.

- 86 *Ch'ing Chên Shih I* 清真釋疑 "Islamic Explication of Doubts." pp. 132. Author Chin T'ien-chu 金天柱 First preface dated A.D. 1738. Reprinted several times, and as lately as 1921.

The main work is in form of question and answer, and deals with food and drink, clothing, rites and ceremonies; with sincerity and truth; men and women; decorum as to worship, etc. Also speaks about the Koran; the names of Mohammedanism, its traditional entry into China, history, monuments, etc. There are different editions of this work.

87. *Ch'ing Chên Shih I Pu Chi* 清真釋疑補輯 "Islamic Explication of doubts, with supplements."

The main work in this volume is the *Ch'ing Chên Shih I* by Chin T'ien-chu 金天柱 mentioned above; there are additional pages, bringing the total in one edition up to 274 pages, of which 38 are printed in red ink as they refer to Imperial Edicts from 1695-1862. Another edition is in two volumes totalling 306 pages, of which a considerable number are given to Imperial Edicts and to many prefaces. This edition contains appendices by various writers.

For synopsis of contents of main work see preceding number.

88. *Ch'ing Chên Ta Hsüeh* 清真大學 "Moslem Great Learning" pp. 44. By Wang Tai-yü 王岱輿. Peking 1918; reprint; poorly printed. Has a preface by Yang Tsan Tsin 楊贊勳 in 1872. There was also a reprint at Chengtu in 1875, pp. 72.

Emphasises the Unity and the Truth of God, and says Mohammed is the culmination of all the prophets. The style is high, but not always clear. (Two Editions).

89. *Ch'ing Chên Tsan Yen* 清真讚言 "A Moslem Psalm of Praise." A small sheet tract, printed and distributed from a Shanghai mosque.

Thanking God for His blessings and favours, temporal and spiritual; for the Prophet and his instruction; for food and clothing, for parents and children, brethren and friends; for the good of both worlds. For all these God is to be thanked and praised.

90. *Ch'ing Chên Tsé Yao* 清真摘要.

91. *Ch'ing Chên Tung Su Ko* 清真通俗歌 "A Moslem Popular Ode." Published at Peking 1923 pp. 24. Similar to 清真勸教歌 (No. 66).

First part deals with genealogies and successions; transmission of the "Light" from Adam to Mohammed. Puts Ishmael alongside Isaac, with no explanation. Second part is a general exhortation and some of the writer's personal experiences.

92. *Ch'ing Chên Yao I* 清真要義 "Islamic Important Duties," pp. 72. By Ma Chun 馬駿. Has several prefaces.

A Manual of Faith and Practice; also miscellaneous essays, and extracts from the Koran.

93. *Ch'ing Chên Yen* 清真言 "Words of the Pure and True Religion." No author or date given; pp. 24.

Arabic, in large type, with Chinese translation in small type. The Creed and Confessions, and the questioning of the angels after death.

94. *Ch'ing Chên Yueh K'an* 清真月刊 "The Islamitic Monthly."  
A monthly news magazine begun in 1920 by the "World Young Men's Islamitic Association".  
Only two numbers published; I paid subscription at advertised rate for one year, but got no further numbers than two.
95. *Ch'ing Chên Yueh Pao* 清真月報 "Islamitic Monthly Magazine."  
A monthly magazine, published in Yunnan, in 1917.  
Apparently only one number appeared.
96. *Ch'ing Chên Yüan Shih Shan I* 清真原始闡義 "Explanation of the Beginnings of Islam." By Mu Ju-k'uei 穆汝奎 in 1837.  
A detailed account of the history, antiquities, doctrines and observances of Mohammedanism. (Wylie.)
97. *Chu Tsü Chiaï* 主字解.
98. *Chu Chiaï Tsa Hsüeh* 註解雜學 "Commentary on Miscellaneous Learning" pp. 12. Arabic and Chinese.  
A supplement to "Tsa Hsüeh T'se Yao" (q.v.).
99. *Ch'u Hsüeh Suh Mên* 初學入門.
100. *Ch'u San Chung I* 黜三崇一.
101. *Chü Li Chih Chêng* 據理實證 "Reasonable Evidences," pp. 13. Also pp. 20. By Ma Fu-ch'u 馬復初.  
A letter addressed to a Roman Catholic priest, setting forth certain difficulties connected with the Christian Faith; followed by a discourse by Ma on Roman Catholicism. Useful for showing the objections raised by Moslems against Christianity.  
Reprinted several times, the latest in my possession being dated 1922.
102. *Chü Li Ming Yüan* 聚禮明源 "The Clear Source of the Ceremonial Rites," pp. 108.  
A book in Arabic, having a little Chinese on title-page only. Prepared by Yang Chu-p'ing 楊竹平 issued in 1914.
103. *Chü Li T'so Yao* 聚禮撮要 "Important Selections from the Ceremonials," pp. 44. By the Scholar of Arabic, Ma An-i 馬安義 dated 1912.  
Only the title and a few other particulars on front page are in Chinese; the remainder in neatly-written Arabic, probably lithographed.
104. *Ch'üan Mu Ming K'uai Wu* 勸穆民快悟快悟 "Exhortation to Moslems to quickly awake."  
A sheet tract, probably issued in 1924, as it refers to the earthquakes in Kansu and Tokyō as evidences and signs of the approaching end of the world, and Moslems everywhere should arouse themselves, etc.

105. *Ch'üan Shih Ch'ien Yen* 勸世淺言 "Simple Words of Exhortation." By 閃蘭閣 San K'uo-wên. No date given; pp. 22.  
Written in four-character style; a general exhortation to goodness and to Islam. Rewards for the good and punishment for the wicked.
106. *Ch'uang Chien Mu Ming Tsung Chiao Yüan Piao* 創建穆民總教院表 "Notification of the Establishment of a Moslem Religious Institution," pp. 10. First Year of Hsüan T'ung, 1908. Has a page of Arabic inside cover.
107. *Chung A Ch'u Hün* 中阿初婚 "Intermarriage of the Chinese and Arabic languages." By Yang Ching-hsiu 楊敬修 dated 1911. Four volumes about 240 pp. Gives the year in Chinese, Moslem and Christian styles.  
A lithographed book, slovenly written; and the Chinese not clear. In introduction discourses on English, Persian, Arabic and Chinese, and gives brief examples of each. Tries to prove some resemblances; and then the rest of the work is occupied with Chinese and Arabic and their inter-relation.
108. *Chung A Wên Chu Li* 中阿文聚禮.
109. *Chung A Wên Hé T'ieh* 中阿文赫帖.
110. *Chung A Wên Kai T'ai* 中阿文亥台.
111. *Chung A Wên K'ai Li Mai* 中阿文開理埋 "Kalima" (Bi-lingual), pp. 24. 8th year of the Republic, 1919; by Yang Yao-pin 楊耀斌.  
Has a preface about Iman, in which it says that this is "T'ien Li Liang Hsin" 天理良心. The Creed and Confessions, etc. are given in Arabic and Chinese; also the questions and answers after death. Two verses as hymns in praise of Mohammed, and a verse of description of him.
112. *Chung A Wên Meh T'ieh* 中阿文乜帖 "Chinese-Arabic Manual for Worship" pp. 100. Has sub-title "Selections of Importance to Moslems." 清真摘要.  
This is very similar to "Han I Li Pai Chên Kuei" (No. 124) with the addition of the Arabic. The introduction bears the name Ma Kwei-jin 馬魁麟 and is dated First year of Yüan Shih K'ai (the President who aspired to the Throne in 1917). But the introduction is copied from a previous work, without acknowledgement. Contents in the main similar to the work above referred to.
113. *Chung A Wên Wu Shih Tai Ch'wan Kwang* 中阿文五十代傳光 "Transmission of the Light." A coloured chart showing the Moslem claim of the transmission of the sacred Light for Fifty generations from Adam to Mohammed.
114. *Chung Hwa Ming Kwoh Nien Li Shu* 中華民國年曆書.

115. *Er Lei Pi Ch'un Ch'iu* 爾勒璧春秋 "Arabian Spring and Autumn Annals," pp. 50. Translated by Liu Chia-lien 劉介廉 and revised by Ma Fu-ch'u 馬復初 with preface by Ma An-li 馬安禮 dated A.H. 1278.

Gives a resumé of scripture history from Adam to Jesus, then continues to Mohammed, and gives the main events of his life from the Hegira, giving year by year. Says that Mohammed was in reality a king though he did not use the title, neither have his successors; they have used "Caliph" which means "Successor"; but other countries regard them as kings.

Most of the names of people and places are inserted also in clearly-written Arabic, adding to the value of the book from the "Terminological" point of view.

116. *Er Li Pa Pa Chien* 耳利巴巴劍.

117. *Fan Chiao I* 反教議 "About Renegades" pp. 5. by A Jih-fu 阿日孚. Supplement To "Tsu T'ien Ta Tsan." Says that all religions have departed from their origins, except Mohammedanism.

118. *Feng Chiai Chu I* 封齋舉意 "Fast observances, etc."

A sheet tract from a Shanghai mosque. Arabic and Chinese transliteration and translation, relating to observing the prescribed fast, and the breaking thereof. Also about Namaz (liturgical prayers.)

119. *Hai T'ieh Chiang I* 亥帖講義 "Selections from the Koran explained," pp. 74. In Arabic, with transliteration and translation.

120. *Hai T'ieh Chu Chiai* 亥帖註解 "Commentary on Extracts from the Koran," pp. 244. By Yang Ching-hsiu 楊敬修 in 1921. Has the year of Christ as well as of Mohammed. A well-bound book, attractive in appearance. Lithographed from a manuscript in which the Chinese is very slovenly written, though the style of language is good. The book gives a number of extracts from the Koran, but is disappointing to those in search of a translation of the whole book, as this is very fragmentary.

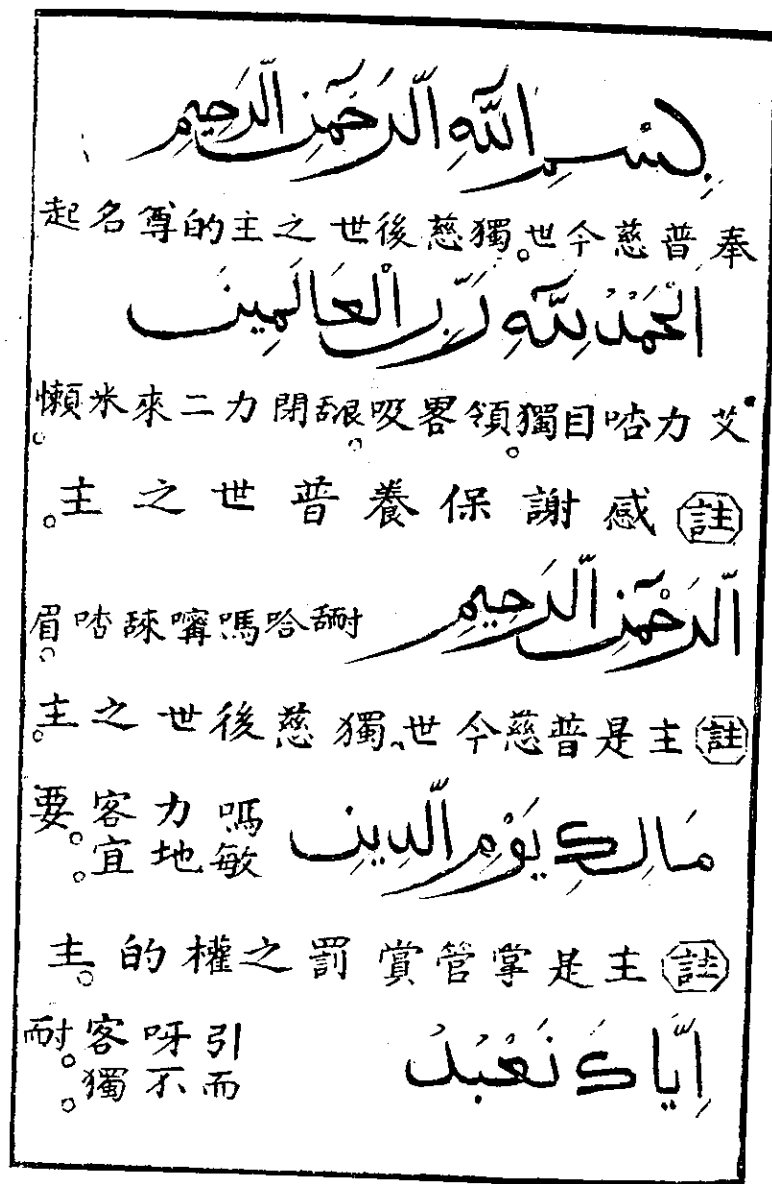
121. *Hai T'ieh I Yin* 亥帖譯音 "Selections from the Koran transliterated." Prepared by Yang Ching-hsiu 楊敬修 and Chung Ming-shih 仲明氏 in 1919, pp. 26.

It is noticeable that besides giving the year of the Republic the title-page gives in parallel columns the names and years of Mohammed and Jesus.

There are many instructions as to how the sounds given are to be produced to approximate the original Arabic. The selections from the Koran given are few and miscellaneous.

122. *Hai T'ing Chiai I* 孩聽解譯 "Explication of the Hadis" (Koran), pp. 74. Prepared by Ma Lien-yuan 馬聯元 in 1900.

123. *Han I Er Mu Tai Ch'wen Tse* 漢譯耳木代全冊 "The Pillars of Islam," pp. 84. Translation of an Arabic book, by Mu Po-ch'i 穆伯祇



Part of the first chapter of the Arabic Koran, with transliteration, and translation into Chinese. (No. 34).



132. *Hê T'ing* 赫聽 "Portions from the Koran," pp. 96.  
In Arabic, except the preface which is in Chinese, dated 1875.

133. *Hê T'ing Chên Ching* 赫聽真經 "The Language of the Koran," pp. 32.

A small work almost entirely in Arabic, with some instructions in Chinese as to the pronunciation of the Arabic sounds.

134. *Hê T'ing Ch'wen Chi* 赫聽全集.

135. *Ho Nan Hui Chiao Pien Chêng* 河南回教辨真 "A Moslem defence of the Truth". Published in 1914. Preface by Fan Hwai-t'ang 范懷唐. Writer, Ahung Hsü Yiu-i 許友義 of 淮陽 Hwai Yang.

A defence of Islam, by Moslems of Honan, against charges made in "Hui Chiao K'ao Lioh," a book translated for the C.L.S. and at which the Moslems took offence. They say there were errors in the book, and so there were, and they have since been corrected. The Moslem view is then given.

Four sections; (1), a Catechism. (2). Defence on several points—Mohammed's wives, his love of valour and killing men; the four streams of division after Mohammed's death. Islam the latest of religions. Some of the errors are pointed out, and against the doubt of Mohammed's ascent to heaven, it is shown that Jesus ascended. The second commandment is transgressed if Jesus is worshipped. (3). An examination of the Gospel religion, in nine points. (4). The story of Judas and the crucifixion according to Moslem tradition.

A reprint in 1919 by Ma K'wei Ling omits the "Ho Nan" in title, but is the same work printed more cheaply.

136. *Hsi Chên Chêng Ta* 希真正答

137. *Hsi Lai Tsung P'u* 西來宗譜 "Record of the coming of the Ancestors from the West," pp. 28. By Ma Ch'i-jung 馬啟榮 a Haji, of Yunnan. One preface dated 1882; reprints later; my copy reprinted 1918 at Chinkiang; also have a copy from Chengtu, 1899.

For translation see my "Arabian Prophet" appendix. Gives the story of T'ang T'ai Tsung and the turbaned man; the sending of a messenger to the West, and the coming of the first Moslems. The first apostle was retained to propagate the doctrine, and lest he should be lonely, 3000 T'ang soldiers were to be exchanged for 3,000 Moslems. This was declined on account of the hardship to the families which would be bereft. Then proposed that such Moslems without household cares as might choose to come should do so; over 800 reported to have come. This is said to be the first influx. In the time of the Emperor Hsü Tsung there was a rebellion and 3000 Moslem troops were called in to put it down. Three thousand women of Kiangsi were sent to Ch'ang An as wives. There is a supplement to the book, in which it is stated that the Apostle Wakkas was sent from Arabia three times, and travelled once by boat to Canton, where he died and is buried.

138. *Hsi Li Yao Chih* 西歷要旨 "The Moslem Year," pp. 46. Prepared by Wang Hao-jan 王浩然, published at Peking in 1915.

Nearly all in Arabic. Gives a table of months and days in Arabic and Chinese, followed by two pages of Chinese explanation.

139. *Hsiang Chiai I Ma Ni* 詳解壹瑪尼 "A Detailed explanation of Iman". By Chao Pin-shih 趙斌識 and I Chiai-shêng 一介生 Peking, 1917, pp. 26.

Deals with Confession, purifications, Faith in the Unity of God, and the justice of God; praise of His justice and purity. What Moslems should know, and all about Iman. Prayers for forgiveness; the questions at the grave, etc.

140. *Hsien Hsien Yen Hsin Lu* 先賢言行錄.

One of the books mentioned as having been presented to the Emperor Ch'ien Lung in 1783.

141. *Hsien Shen Lün* 現身論 A tract of four pages, inserted in "Ch'ing Chêng Shih Ni Pu Chi" (No. 87).

142. *Hsien Yang Wang Fu Tien Kung Chi* 咸陽王撫漢功績 "Prince Hsien Yang, Pacificator of Yunnan." By Liu Fa-hsiang 劉發祥 in 1684, pp. 25. Reprint 1877.

143. *Hsin Yuan Liu Chên* 信源六箴 "The Six Admonitions of the Sources of Belief," pp. 54. By Ma Fu-Ch'u 馬復初, dated 1866, A.H. 1283.

This is the same as "T'ien Fang Hsin Yüan Chen."

In seven-character ode style, dealing with Belief in God, the Prophets, Angels, Genii and Devils, the Koran, Predestination, Resurrection, etc.

144. *Hsing Li Pên Ching Chu Shih* 性理本經註釋 "Commentary on the Original Canon of Metaphysics". Author Hê Wu-fêng 黑鳴鳳 No date given. Reprinted in 1875, one vol. pp. 183.

The book is divided into five sections. The author refers to Liu Chiai Lien's 天方性理. This work is a translation of important items from the philosophical works of Arabia. It is divided into short paragraphs, each followed by a commentary. Subjects very varied, beginning with creation, the elements, etc. and going widely into the metaphysical field.

Another edition has woodcuts of diagrams from the "T'ien fang hsing li."

145. *Hsing Li Ti Wu Chüan Chu Shih* 性理第五卷註釋.

146. *Hsing Li Wei Yen* 性理微言.

147. *Hsing Ming Chung Chih* 性命宗旨 "The Intent of Life." By Ma Fu-ch'u 馬復初. Reprint at Chengtu, 1898, pp. 30.

Chapters deal with Recognition of One God, the Service of Heaven, Understanding of Principles, Reverence and Cultivation, the Nature of Man, Life and Death, Few Desires, Establishment of Virtue.

148. *Hsing Shih Chên* 醒世箴 "Admonitions to arouse the world," pp. 100. By Ma Fu-ch'u 馬復初 of 榆城.  
Exhortations against coveting wealth and posterity;—against drink and vice, and anger, etc. Exhorts to self-culture.
149. *Hsing Shih Kê Yen* 醒世格言 "Precepts to arouse the Age," pp. 24. By Ming Lung-shih 明龍師 of Hupeh. Distributed by Wang Wu-shih 王吳氏.  
Tells of good Moslems and bad ones; some who are lazy and like to read novels, etc. Some talk loudly in the mosque, and bring disorder to the Moslem customs; these are not true Moslems. They nod assent when they hear the Koran, and then go out and plan to injure people; they are busy about food and clothing, but not about doing good. Tells of many more faults and shortcomings, and then exhorts to goodness and sincerity, and proper observance of Islam.
150. *Hsing Shih Kuei Chên* 醒世歸真 "Arouse the World to revert to the True." 7th year of the Republic, reprint; 8 pp. Peking. An earlier edition had a preface by Chu Chiang 朱江 in 1903.  
In the preface 28 characters are used in an exhortation to repentance and belief, etc.; then these 28 characters are each made the text of a separate exhortation in the style of verse of 3, 7, 7, 7; 3, 3, 7, 7, characters.
151. *Hsiu Chên Mêng Yin* 修真蒙引 "Elementary Introduction to the Cultivation of Islam," pp. 148. Author, Wu Tzu Hsien 伍字先 of Nanking, A. D. 1672. Prefaces dated 1781 and 1842.  
Sixty brief sections, discussing Faith and Order, Purifications, Worship and Prayers, Almsgiving, Marriage, Parents and Children, Sickness and Death, etc. Concludes with a section on the correct way to read the Koran, with illustrations of Arabic words and letters.
152. *Hsüeh Li I Tso* 學理譯著.
153. *Hsün Pên Kuei Chên* 尋本歸真 "Investigate Fundamentals and Revert to the True."  
A sheet chart, with Arabic and transliteration, and Chinese equivalent. Contains the Kalima, and the questions and answers after death.
154. *Hua Ya Tzu Tien* 華亞字典 "Selections from a Chinese-Arabic Dictionary," pp. 82.  
On the cover has a Chinese Republican flag crossed with a flag having a star and a crescent. A clear-printed handy little dictionary, giving the Arabic first, followed by meaning in Chinese.
155. *Huan Yü Shu Yao* 寰宇述要 "Important Things about the World," pp. 30. By Ma Fu-ch'u 馬復初 also bears name of Liu I-chai 劉一齋.  
On astronomy and geography, with a number of charts.

156. *Hui Chiao Chên Li* 回教真理 "The True Principles of Islam," pp. 20. An address given at the Shanghai International Institute by Ma Tzu Chên 馬字貞 in 1922. A mimeograph. At the invitation of the Institute Mr. Ma prepared this address and delivered it. Consists of extracts from other works with little or nothing original.
157. *Hui Chiao Jên Chu I* 回教人注意 "Moslems, pay attention!" A sheet tract, poorly printed.
158. *Hui Chiao K'ao* 回教攷 "Investigations of Islam" (in China), pp. 18. Reprinted, 1916.  
Claims to be a compilation from Chinese and Western books. Quotes from some Western authority the number of Chinese Moslems at 15 millions. The coming of Islam to China; enumerates many countries which follow Islam. Adam was the first ancestor of the Moslems, over 7,000 years ago; then Noah, Abraham, Moses, David, Jesus and Mohammed. Islam does not believe in idols or Buddha, nor the Trinity, nor the substitution of Jesus for sinners. No pork. Gives the Five pillars of the Faith. Speaks of the Koran.  
Says the entry of Moslem into China was in time of K'ai Kwang of the Sui dynasty; Kan Ko Shih arrived at Shensi and proceeded to Kwangtung and built a mosque, the original "Hwai Shêng" mosque. Gives what is said to be culled from the Canton History and Kwangtung Records as to the "maternal uncle" of Mohammed, and his famous grave. Also tells of the building of the Si-an mosque. Says the "Weigurs" were converts to Islam from Buddhism. Speaks of Nestorians, and says they were probably Roman Catholics from Rumi. In the time of T'ang they left Romanism and became Moslems; there are no Nestorians now to be found. Says the Nestorian tablet speaks of Allah and so do Moslems, but they have no Trinity or Cross. Further descriptions of Moslems.
159. *Hui Chiao Pi Tu* 回教必讀. "Primer of Islam," pp. 114. See under title "Ch'ing Chên Ch'i Mêng Pi Tu," (No. 59).
160. *Hui Han Fên Pieh Hsüen Yen Lioh* 回漢分別宣言略 "How Moslems differ from (other) Chinese," pp. 10. Published in Honan, 1924.  
Gives brief account of Adam and Noah, and the division of the earth among the descendants. In China the original religion (Islam) was lost until revived by Moslems, and people followed various religions, so there are differences now existing. The book then mentions some of the chief differences in beliefs and practices of Moslems.
161. *Hui Hui Chiao* 回回教.
162. *Hui Hui Shuo* 回回說 "The Term Hui Hui," pp. 4. By Liu Chiai-lien 劉介廉, in the time of K'ang Hsi.  
This tract is printed as an appendix to "Tsu T'ien Ta Tsan" which was written in 1878. It is distinctly stated to have been written by Liu Chiai-lien, of the K'ang Hsi period. In discussing

the origin of the name "Hui Hui" for Chinese Moslems, it says that the religion came to China by way of the Weigurs (Uigurs) 回紇 and was first known by that name. In the Sung dynasty, Moslem scholars disliked the term because the two characters had no significance, so they changed to the 回回 which it is said have nearly the same sound and have a meaning, as to "return" to what is radical, etc. The matter is further discussed, and then it is said that after all the name is not of great importance; but as this designation and explanation are correct and suitable, it is well to know the origin of the term.

163. *Hui Hui Tsū Mu* 回回字母.

164. *Hui Hui Yao Yü* 回回要語.

165. *Hui Hui Yüan Lai* 回回原來 "The First Coming of the Moslems (to China)," pp. 30. Also called 天方回回原來. In 12 Sections. Also Appendix "Tai Yü Wang Kung T'an Tao" 岱輿王公談道. From Tientsin Mosque—also from Peking.

The tradition of the dream of the Emperor Chên Kwang of T'ang dynasty, and the turbaned man. Messengers sent to the West, and three Ambassadors sent by the Moslem King, viz.: Hai Shih—Wu Ai Shih and Wan Ko Shê (or Ko Hsin 嚙心 Wakkas?) the only one who survived. The Emperor in disguise watches the Moslem, who addresses him as Emperor, and says they know many things by virtue of astronomy and geomancy. The Court interview. Military commander requests that Moslems be employed. The rest of the book is mainly dialogue between the Emperor and the Moslem, giving opportunity to explain Moslem belief and practices. An explanation of Hui Hui is attempted. Exchange of 3,000 Chinese for 3,000 Moslems mentioned.

166. *Hui Hui Yüan Liu* 回回源流 "The Origin and Progress of the Moslems." By A Jih-fu 阿日孚 Included in "Tsu T'ien Ta Tsan;" probably 1878, pp. 6.

Tells the story of the Moslem entry into China, from earlier books.

In referring to the grave at Canton it is called Hsiang 香 = fragrance, grave, thus differing from other versions.

Discusses the succession of early prophets; says there were 500 years from Moses to David, 500 from Solomon to Jesus; says Jesus ascended alive to heaven. Mohammed the 50th in succession from Adam.

167. *Huei Kuèi Yao Yü* 會歸要語 "Important words on finding the highest Principles and reverting thereto," pp. 72. No author or date given.

A philosophical and theological work. Its ten chapters discourse upon the origin of all things; the beginning and end of "Tao" 道; the harmony of the great world and the small world; the origins of life and death; mind and spirit; the principles of death; reward of good and punishment of evil; resurrection; heaven, and hell. Then follow a few pages of Catechism.

168. *Hui Kwang* 回光 "Light of Islam".

A magazine published at Shanghai, by the "International Moslem Association". Intended to be monthly; first number in Oct. 1924 (A.D.!) Three numbers out by March 1925. Edited by a Chinese and a Japanese, the latter, T. Sakuma contributing most; he is a convert to Islam, received in 1924. Magazine at first printed in Chinese, Japanese and English; March number omits Japanese. Progressive in tone, and aims to stir up Chinese Moslems, and to spread the faith to Japan and Korea. Contains historical account of Islam in China. Exaggerates progress of Islam in Western lands, especially England, saying that 15,000 Moslems worship at the Woking mosque.

169. *Hui Pu Kung Tu* 回部公牘 "Public Documents of the Moslem Association," pp. 370. Published in 1925. Has a preface by K'ang Yu Wei 康有爲.

170. *Hui Tzū Chiai* 回子解. "Explanation of the Term Hui Tzū," pp. 4. By A Jih-fu 阿日孚, Supplement To "Tsu T'ien Ta Tsan." Speaks of the Term "Hui Tzū" being used in disrespect of Moslems, and causing anger; but if it be taken to mean "return to the principles of the ancient worthies" there is no occasion to be ashamed of it. This pamphlet gives a list of books presented to the Emperor Ch'ien Lung in 1783.

171. *Hui Wên Chū Li Ts'o Yao* 回文聚理撮要.

172. *Hui Wên Po Hwa Pao* 回文白話報 "Arabic Colloquial Magazine."

A monthly magazine in Arabic and Chinese; the one copy in my collection is of the 11th month of Second year of the Republic, (1913). It has a many-coloured design of the Republic, and also a diagram showing the route taken by President Yüan when performing the ceremonies consequent upon his assuming the Presidency.

173. *Hui Wên Tu Pen* 回文讀本 "Moslem Reading Books."

A series of 12 books for school use, issued at Ch'ang Têh. There are eight primary, and four higher grade. The first book is almost entirely Arabic, and the others half in Arabic and half in Chinese.

174. *Hui Yie Hsiung Pien Lu* 回耶雄辯錄 "Record of Debate between Moslem and Christian," pp. 47. Published at Tientsin in 1914.

Record of a debate which took place in India between Dr. Pfander and a Moslem Mullah named Nai, in 1854; translated into Arabic and then into Chinese. The translator in his preface says that the chief points at issue between Christians and Moslems are that Christians will not accept the Koran as a true Classic given by God to Mohammed and that Moslems do not accept the Old and New Testaments as being the sacred books, unaltered. The debate referred to was concerning the alleged abrogation or alteration of these two books, and this has been translated into Chinese to strengthen Moslems. More than ten letters passed in arranging for the debate, as to the topics and

order of considering them; the first topic to be discussed was abrogation, next alterations, then the Trinity, and the prophethood of Mohammed. The last two topics were not reached in the debate.

175. *Hui Yeh Pien Chên* 回耶辨真 "The Chinese Itsuherulehanke," pp. 116. Written by Raihemaitunla, Calcutta, translated into Chinese by W. C. Wang 王文清. Published at Peking, 1922. In cloth boards, with gilt lettering, but very inferior paper inside. Refers to the famous debate in India with Dr. Pfander, in 1854; the writer of this book repeats the Moslem arguments to justify the Moslem position of not accepting the Bible, and also in defence of the Koran. The main part of the book consists of enlarging on discrepancies, etc. in the Bible, and is very disappointing to those seeking a real comparison between Christianity and Islam. It is a pity that Chinese Moslems so recently as 1921 could bring forth nothing better than this entirely out-of-date book, written over sixty years previously.
176. *Hung Shui Pien* 洪水辨 "The Flood," pp. 6. By A Jih-fu 阿日孚 included in "Tsu T'ien Ta Tsan"; probably written in 1878.
177. *I Ma Ni Shu Ch'i Shih Chi Ko Chih* 一嗎呢樹七十幾個枝 "The 75 branches (leaves) of the Tree of Faith." A sheet diagram, in colours. Chinese and Arabic. Shows part of a tree with leaves, on which are written the duties and practices of the Faith.
178. *I Yen Shou Mei* 遺言受寐 "Words bequeathed in a dream," pp. 14. A translation of an Arabic work, by an anonymous translator at Tientsin. Dated third year of the Republic, 1914. Printed at Peking, and bound up with "Mo An Pi Ha T'ai" (No. 221). The dream of a believer, in which he sees and speaks to Mohammed, and many things are revealed in an apocalyptic way. Gives God's commands to Mohammed, and gives a dreadfully literal description of a hell for unbelievers. Its purpose is to stir up to greater diligence in the Faith. It is stated that these two books are most precious among the books of Islam, as they collect together the sayings of Mohammed and of the ancient worthies.
179. *Jên Chên Tsai Ken Yuan* 認眞宰根源 "Recognition of God as the Root and Source."
180. *Chu Mu Er Pai Chih Chiai* 主穆爾拜之解 "Explanation of Jum'ah (Worship)." A Folder reproduced from a written copy.
181. *Jên Chi Hsing Yü* 認己醒語 "Words to arouse to know one's self," pp. 27. By Ma Ming-lung 馬明龍 in the time of Ch'ien Lung. Preface by Chou Ming-têh 周明德 who secured a copy of the work in 1879.

One's own nature known by outward manifestation and, by inward workings; the harmonizing of the two. Other things to be known are the True Unity, Man, the Creation, etc.

182. *Jên Chi Shên Wu* 認己省悟 "Know Thyself and Awake to Consciousness". Written by Yang Chu-p'ing 楊竹坪 and published at Chinkiang, 1918. A red-coloured folded-sheet-tract. Has a design in Arabic and Chinese, with a saying of Mohammed; also a striking advt. of Chinese-Moslem books at back. Discourses on the nature of man, and the embryo of body and soul having been created in the "former heaven" 40,000 years ago. Men classified according to three kinds of actions; those who acknowledge God are the highest. Men should examine themselves; the prophet said that all who know their own body and soul will recognise that there must have been a Creator, and from knowing one's self will go on to know God. There is a strong statement of Predestination in this book.
183. *Jên I Chih Nan* 認一指南 "The Confessional Compass," pp. 18. by Yü Ch'ing-yüan 于清源. No date; reprinted at Peking by Ma K'uei-lin 馬魁麟. Contains two essays, on 清真教說 and on 一媽尼解. A very small tract, with plain coloured covers. Also in other styles.
184. *Jên Li Ch'ieh Yao* 認禮(切要) (蒙引教科書) "Introductory studies of the Confession and Rites," pp. 26. Published in the First year of the Republic, written by the Haji Ma Ch'i-jung 馬啟榮 of 雲南新興州. A four-character tract. Contains introduction about God and the Koran; 18,000 kinds of created things, 6,000 each in heaven, earth, and water. Speaks of angels and arch-angels, who are of no sex and eat nothing. The prophets 124,000; all had books, differing, yet the same in purpose. Mohammed first at Mecca, then moved to Medina where he died at age of 63, and where his grave is still to be seen. No prophet since. The Four Companions. The four chief sects enumerated; advice to follow the *Hanafiyyah* as this is the best sect. But differences are slight, all one fundamentally. Paradise, Purgatory, and Hell referred to. The Five commands of God; every day five times of worship; the origin of these. (1) Connected with Adam and Eve. (2) Connected with the story of Abraham and attempt to burn him, which failed. (3) Story of Jonah who was 40 days inside the fish. (4) Jesus fighting against his enemies. (5) Moses and the burning bush. Then tells of the prayers connected with Mohammed's ascent to heaven.
185. *Jên Li Chu Yao* 認禮主要.
186. *Jên Li Méng Yin Chiao K'o Shu* 認禮蒙引教科書 "Primary Text-book of Faith and Rites," pp. 25. By Ma Ch'i-jung 馬啟榮 issued in 1920.



A "Four-character" work, dealing superficially with many subjects; some extraordinary stories related. The terms used are not satisfactory. The subjects dealt with include, God and His attributes; angels, prophets, Mohammed and the Four Companions. Purifications and Prayers. Adam and Eve and the Fall, in heaven, from which they were expelled, and sought each other 300 years before meeting again. Abednego(?) is said to have been in a fire 40 days without being burned; Jonah was 40 days inside the fish before being cast up. There are stories of Joshua, Moses, and Mohammed's ascent to Heaven.

187. *Jên Li Wu Shih Kên Yiu* 認禮五時根由 "The Origin of the Five Periods of Worship," pp. 12. Edited by Ma Ch'i-jung 馬啟榮.

Traces the institution of the Periods from:—

1. Adam. 2. Abraham. 3. Jonah. 4. Jesus. 5. Mohammed.

Has strange stories about Abraham being burned for forty days without hurt, and Jonah being forty days inside the fish, etc.

188. *Jên Shêng Pai Chueh* 人生百訣 "Pushing to the Front," pp. 16. By C. M. Solomon, Yin Kwang-yü 尹光宇.

A collection of maxims and proverbs, largely from Moslem sources. With supplements, one of which tells the story of Booker T. Washington.

The writer of this book has published several other small works at Shanghai, and in 1920 commenced "The Islamic Magazine" a monthly, in the interests of "The World Young Men's Islamic Association" (Shanghai). Only two numbers appeared, then the project failed.

189. *K'a Er Pai T'u* 叩爾白圖 "Plan of the Kaaba."

A large chart for use of pilgrims; shows also the mosque at Medina, and the Prophet's Tomb.

190. *Kao Teng Ch'i Mêng Ching* 高等啟蒙經 "Advanced Primer of Arabic," pp. 35.

All in Arabic, except Chinese title.

191. *Kên Swan A Tan* 根算阿丹 "Adam, the Root," pp. 60.

Entirely in Arabic, except numbering of pages, and title.

192. *Ko Kwoh Ta Mai Chih Têh T'u* 各國大買知得圖.

193. *K'ou T'ou Pien* 叩頭辨 "About the K'ou T'ou," pp. 5. By A Jih-fu 阿日孚, included in "Tsu T'ien Ta Tsan," probably 1878.

Reasons why Moslems do not "K'ou T'ou" to men, but only to God.

194. *Ku Lan T'ien Ching Chê Ts'ê* 古蘭天經摘冊 "Extracts from the Koran," pp. 244. See "Hai T'ieh Chu Chia" (No. 120) for notes; two titles for the same book.

195. *Kuei Chên Pi Yao* 歸真必要.

196. *Kuei Chên Tsung I* 歸真總義 "A Summary of the Duties of those reverting to the True Faith," pp. 76. It is said that the original name of this book is 以麻呢穆直默勒.

An Indian teacher named A Shih-ke 阿世格 is said to have come to China during the Ming dynasty period, travelling for 13 years before settling down for a few years, after which he returned to his country. This book gives some of his teachings, on Iman-Faith and Practice. Written in the form of Text and Commentary; also gives explanation of certain words of the Koran.

The Introduction is by Chang Shih-chung 張時中 at 78 years of age, who, in 1638 met this Indian at Nanking, and took down much material from him. Unfortunately political troubles supervened, with destruction by armies, so that he saved only a small part of what he had written. The preface refers to the "end of the Mings," so was probably written early in the Ch'ing period, say A.D. 1650, making it one of the earliest Chinese Moslem books known to us.

197. *Kuei Chên Yao Tao I I* 歸真要道譯義 "Important Items connected with reverting to the Truth". Four vols., pp. 596.

A translation of a book by a Moslem Sage of the Yüan period (1280-1368 A.D.) The translator Wu Tzû-hsien 伍子先 says he had studied Arabic books for some 30 years, and now translated some chief points; his elder brother helped him in the Chinese writing. This work was written in 1672 A.D. the prefaces are dated 1678. Reprinted in 1891 and a preface added by Chiang Ch'un Hwa. This copy is well annotated.

The four books are divided into sections and again into chapters as follows:—3 chapters on the general themes in the present work.

- |    |   |   |
|----|---|---|
| 5  | „ | on the beginnings of creation.                    |
| 20 | „ | on important things of the present world.         |
| 4  | „ | on the final results of good and evil.            |
| 8  | „ | on the duties of all sorts and conditions of men. |

198. *Kuei Hsin Chên Yen* 歸信真言.

199. *Kuei Hsin Ch'ieh Yao* 歸信切要.

200. *Kuei Shêng Ts'î Shih I Yen* 貴聖辭世遺言 "Parting Injunctions of the Prophet." Published 1893.

A sheet tract, with large Arabic characters at head. The matter is in Chinese, purporting to be admonitions of Mohammed shortly before his death.

Another copy of similar tract is dated 1920.

201. *Kuo Nien Hsin Hsiao Li* 過年新小歷.

202. *Li Fa Chêng Chung* 禮法正宗.

203. *Li Fa Ch'i Ai* 禮法啟愛 "Rites and Rules explained," pp. 82. Arranged by Ma Fu-ch'u 馬復初 translated into Chinese by Ma An-li 馬安禮 issued by Chou Ming-teh 周明德 in 1899.

This is one of two works issued under the title of "Ming Têh Ching" 明德經 (the other one is Chên Têh Mi Wei; No. 9.)

There are 12 chapters in this work, dealing with Ablutions, Worship, Assemblies, Burials, Alms, Fasting, Pilgrimage, Marriage, Suckling, Divorce, Oaths.

204. *Li Fa Chieh Ching* 禮法捷徑 "A Breviary of Ritual and Prayers," pp. 58. By Ma Fu-ch'u 馬復初 reprinted by Ma Yu-ling 馬佑齡 in 1874.

Compiled for the use of those who cannot read Arabic. Gives the five periods of prayer, and from whom they first came. Worship when travelling. The twelve elements of worship, six inner and six outer; if one is missing, the worship is incomplete. Twenty-eight particulars observed by the Prophet. On Purification, and hindrances thereto. Then follows the major part of the book with Arabic prayers, etc. and transliteration of the Arabic in Chinese characters, with occasional brief directions for procedure, in Chinese.

205. *Li Fa T'u Ts'en* 禮法圖存.

206. *Li Fa Wên Ta* 禮法問答 "A Catechism of Ceremonials," pp. 22. By Ma Yü-lung 馬玉龍 of Yünnan. Reprint at Peking.

Deals, in the form of question and answer, with the subjects of the major and the minor ablutions, times and forms of worship, etc. Speaks of many different kinds of water, and also of sand for purification. Impurities, hindrances, etc. Declares wine-drinking to be a fault punishable by beating.

207. *Li Hsüeh Chê Chung* 理學折衷 "Philosophy Discriminated," pp. 63. By Ma Fu Ch'u 馬復初 published 1868.

Only title-page in Chinese, all the rest in Arabic.

208. *Li Pai Chên Kui* 禮拜真歸.

209. *Li Pai Chieh Ch'i Piao* 禮拜節氣表.

210. *Li Pai T'iao Li* 禮拜條例 "Rules of Worship," pp. 18. By Liu Chih. Contained in 清真修道撮要 (No. 72).

Instructions as to purifications, clothing, periods, position, genuflections, prayers, ritual, etc. Concludes with a fanciful saying that "The five meritorious acts control the five senses, bring forth the five virtues, complete the five constant relations, praise the five Elements,—complete the five Canons.—They are embraced in the transmutations and nourishings of heaven and Earth, and are of the same class as Ying and Yang".

211. *Lün Shoh Tsung Kwei Ho Ch'u* 論說終歸何處 "About Final Destinations." A small sheet tract by Wang Sui-t'ang 王瑞堂 A-hung at Shanghai.

Explains that by "Believers" are meant Moslems, and by "The Lost" are meant Kafirs (Unbelievers). An exhortation to beware of worldliness, the devil, and sensuality. This world is the place of sowing, as in Spring, and the next world is the place of harvest, as in Autumn. Heaven is prepared for believers, and hell for unbelievers.

212. *Mai Nai Wên Er Pai T'u* 買乃問耳拜圖.

213. *Mai San I Lai I Ma Ni* 買三一來媽尼.

214. *Mi Er Su Têh* 密爾索德.

215. *Ming Chên Shih I* 明眞釋疑 "Clear Truth for the Removal of Doubts," pp. 30. By Hung Pao-ch'wen 洪寶泉 of K'ai Fêng 開封.

The writer—a Mullah—has collected from over 100 works the valuable instruction of the ancients on 28 subjects, to remove doubts and correct misapprehensions. The book is in Arabic and Chinese.

216. *Ming Lung San Tzû Ching* 明龍三字經 "Trimetrical Classic."

217. *Ming Têh Ching* 明德經 "The Classic of Bright Virtue." See also "T'ien Fang Ming Têh Chu Chiai." Under this title is found 眞德彌維 (9) and 禮法啟愛 (203) translated by 馬安禮 Ma An-li.

218. *Ming Têh Yueh K'an* 明德月刊 "Bright Virtue Monthly Magazine." A magazine published at Tientsin, by "The Moslem Union."

First number in May 1924. This number is progressive; contains an article declaring that the earth is round, not square or flat as taught by some Moslems; also opposes plural wives, and even says that the law of a country in such matters must take precedence to the laws of a religion. Contains other matter of interest. Have seen subsequent numbers of this magazine.

219. *Ming Têh Pao* 明德報 "Bright virtue magazine" Published at Tientsin, by "The Moslem union" 1924. Editor, T'sao shu-po. 曹恕伯. The "monthly" mentioned in preceding number was temporarily changed, Mr. T'sao being asked to produce it in new form, and the articles of two numbers are almost entirely his. They are miscellaneous in character. The "月刊" having been reverted to, the "報" appears to have been discontinued.

220. *Ming Yüan Chu Shih* 明源註實 "Commentary on the Source of Intelligence," pp. 22.

A book in Arabic, neatly written and lithographed. The only Chinese is the title, year (1915), and names of author Ma An-i (馬安義) and the publishers.

221. *Mo An Pi Ha T'ai* 謨安必哈台 "True Words to arouse the World," pp. 70. A translation of an Arabic work, by an anonymous translator at Tientsin. Printed at Peking, and published at Tientsin in 1909.

Gives the teaching of Mohammed and other ancients on a multiplicity of subjects; exhortations prohibitions and maxims. Consists largely of traditional sayings, and has some good gleanings among much that is superficial and petty.

Bound in same covers is "*I Yen Shou Mei*" 遺言受寐, pp. 14 (No. 178).

It is stated that these two books are most precious among the books of Islam, as they collect together the sayings of Mohammed and of the ancient worthies.

222. *Mu Ming Hsueh Yao* 穆民學要 "Fundamentals for Moslems," pp. 36. Translated by Haji 魯舌論底 published 1915.

Chinese-Arabic. Gives the Arabic first, then a transliteration into Chinese, followed by a translation. Gives words to be repeated after certain occurrences, also prayers, and directions as to lustration. Gives the Bismillah, Tasmiyah, Fatiha, Benediction, etc. Tells about fasting, and also gives the questions and answers after death.

A picturesque book of patchwork, with its divisions and sections.

223. *Mu Ming Hsu Chih* 穆民須知 "What Moslems should know."

Three large leaves, with pink covers, tacked together with brass paper fasteners. Issued at Chinkiang in the 7th year of the Republic, and the 1336th year of Mohammed. Has an Arabic monogram on inside cover, and a fantastic sheet of advts. of Chinese-Moslem books on back cover.

Explanation of Iman (Faith), and some Arabic for repetition, this being the Kalima (Creed), to be used on all serious occasions. The ceremonial rites, lustration, etc., and order of liturgy. Also in form of sheet tract.

224. *Mu Ming Pi Tu* 穆民必讀 "What Moslems must Read," pp. 33. Sub-title, "A Primer of Important Selections from the Teachings of Islam, showing what will perfect, and what spoil, Iman (Faith)." Date 1918.

The Chinese of this book was prepared by Yang Chu P'ing 楊竹平 of Eastern Kwangtung. The book contains portions of Arabic, with transliterations and translations. Discusses what Faith is. Instructions re Fasting, Almsgiving and Pilgrimage. The Five Relationships. The Creed, and its six points. The six things inimical to Iman. The Confession. The Fatiha (First Sura of the Koran). The benefits to be received from repeating this sura, and of repeating the Arabic words of the Koran. Some quotations from the sayings of Mohammed.

225. *Mu Min Ying Chih T'iao Chien* 穆民應知條件 "Regulations which Moslems should know." A large pink sheet tract, from An Tung in Manchuria. Distributed free.

Deals with the Confession of Faith (Iman); the seven points of worship; methods of lustration, small and great; also other ceremonies and observances which should be known.

226. *Mu Sheng Chou Pao* 穆聲週報 "Muhammad's sound" (title as printed in English) Published at Peking in 1925. And issued "every Islamic Sunday." Contains articles upholding Islam and attacking Christianity. Gives news of Moslem affairs in Turkey and Egypt and elsewhere. Has articles on Educational, Industrial and other matters. A four page newspaper.

227. *Pao Ming Chên Ching* 寶命真經 Selections from the Koran 亥台. By Ma K'uei-lin 馬魁麟 and Yang Teh-yüan 楊德元 1919, pp. 122. In Arabic, with Chinese translations and transliteration of the Arabic sounds. Chinese of easy style.

228. *Pao Ming Chên Ching Tsan* 寶命真經讚 "Eulogy of the Koran," pp. 44, large type. Prepared in Kansu, and printed at Chengtu by Chou Ming-têh 周明德. An extravagant eulogy of the Koran, which is called 古爾雅宜.

229. *Pei T'ou Ching Wên* 碑頭經文 "Arabic Inscription for Tombstones" (a chart.)

230. *Pien Li Ming Chêng Yü Lu* 辨理明正語錄 "A Clear and Correct Discrimination of Principles." By Ma Lien-yüan 馬聯元 of Yunnan in 1899. 2 vols. total 134 pages.

An English missionary in 1899 provoked discussion, and this work sets forth at greater length the Mohammedan position. It repeats the popular traditions about Jesus and Judas, and others. Discusses miracles, and claims that Mohammed performed some. Gives weird stories about Paul, and holds him responsible for the corruption of the original doctrines of Jesus. The second volume is largely devoted to Mohammed and Islam.

May be consulted for Terms and Names.

231. *P'u Pi Peh T'iao* 普批百條 "One hundred criticisms of Buddhism." By I Chiai-sheng 一介生 Peking, 1917, pp. 35.

Divided into ten sections of ten items each. A point is first stated, and then commented upon.

232. *San I T'ung Chiai* 三一通解. Mentioned in one of the books presented to the Emperor Ch'ien Lung in 1783.

233. *San Shih Ke Yen* 閔氏格言.

234. *Shang Hai Ch'ing Chên Shih Chêng Hsien Lu* 上海清真寺徵信錄, pp. 338. "A Record of Income and Expenditure at the Shanghai Mosque for 1908-1910." (The Ch'wan Hsin Kai mosque).

Begins with several official proclamations, the first dating back to 1872 about the mosque, then tells of the officers who have undertaken to keep the accounts which are here published. There are long lists of contributors, and income from other sources such as payments for graves, and receipts from the killing of fowls and ducks. In expenditure, besides the school and other regular items, there are gifts to the needy, and loans of small amounts; also coffins given to those from a distance who have died here, and various amounts of cloth for burial purposes, etc.

235. *Shên Mi Chên Yüan* 審迷真原 "Examination into the origins of Truth and Error," pp. 76. Reprinted in 1914 at Peking. Four collaborators in the reprinting.

Thirty-three sections dealing superficially with the doctrines, beliefs and practices of Moslems. Concludes with exhortations to forsake the false and follow the true, and also to learn Arabic. Contains much that is fanciful, and is singular for its use of two circles—for reverence—before every use of the word Lord 主.

236. *Shên Shih Kuei Chên* 省世歸真.

237. *Shêng Yung Shêng Yin* 聖容聖印.

238. *Shêng Yü Hsiang Chiai* 聖諭詳解 "Detailed Explanation of the Hadis" (Traditions of the sayings of Mohammed.) 2 vols., 40 chaps. pp. 120.

A translation from the Persian. By Li T'ing-hsiang 李廷相 written in 1920, published in 1923. In *Wên-li*. Quotes traditional sayings, and then gives comments or illustrations from various sources.

239. *Shêng Yü Tan T'iao* 聖諭單條.

240. *Shih Lu Pao Hsiün* 寶錄寶訓 "Precious Instruction from the True Annals," pp. 46. Compiled by Ma Fu-ch'ü 馬復初. Front part bears name of the Venerable Master I Chai 一齋老夫子 dated 1859, A.H. 1275. Preface by Ma Kwang-liéh 馬光烈.

The book refers to Liu Chiai-lien's "Life of Mohammed", and gives some genealogy and other matters; then follow 18 short chapters of exhortations and admonitions, regarding religion and ceremonies, and proper conduct in the various relations of life. These seem to have little to do with the "Life" as such, but are based on the general teaching of the book.

241. *Shih wu T'ung k'ao* 事物同考 "Inquiry into Matters of General Interest." This work contains an essay on Mohammedanism which is used by E. H. Parker in his "Studies in Chinese Religion."

242. *Sz Chiao Pien Chên* 四教辨真.

243. *Sz Chiao Yao Kwa* 四教要括 "A Compendium of the Four Religions," pp. 38. By Yang Ching-hsiu 楊敬修 in 1896; reprinted 1908.

Well printed, in good style of language. Devotes two pages to Confucianism, half a page to Buddhism, one page to Christianity, and the rest to Islam. Text in larger characters, and commentary in smaller. There is a strong bias in favour of Islam, and a subverting of Christianity.

There are some interesting appendices, and a table purporting to give figures of adherents of the several religions, gives Moslems worldwide at 180 millions.

244. *Sz P'ien Yao Tao I Chiai* 四篇要道 "Four Volumes of Important Doctrines," pp. 230. By Chang Shih Chung 張時中; several prefaces, one of which is dated 1653. My copy is a reprint from Chengtu, 1872.

The work is a translation for the benefit of new converts or Moslems who do not know Arabic. It is largely in the form of question and answer, and quotes freely from the Koran and the reputed sayings of Mohammed. Goes somewhat fully into the details of the beliefs and practices of Islam.

245. *Sz Tien Yao Hui* 四典要會 "Important themes from the Four Canons." By Ma Fu-ch'ü 馬復初 (德新) Preface by Ma An-li 馬安禮 dated 1859, A.D. Reprinted in 1864 and again in 1898 and 1904. Four vols. pp. about 182 of which 22 are taken up with preamble of memorial and Imperial rescript in 1780.

The chief themes of the four volumes are (1) God, Angels, the Koran, belief in the prophets, future life, predestination. (2) Worship in various aspects; (3) Explication of life and death. (4) An examination of Truth and Error. These are translated from the Arabic Canons.

Prefaces by other writers are interspersed, and the book is annotated and commented upon by Chang Shih-ch'ing 張石卿.

246. *Ta Hua Li Shih* 大化歷史.

247. *Ta Hua Tsung Kuei* 大化總歸 "A General Summary of the Great Transformations," 2 vols. pp. 105. By Ma Fu-ch'ü 馬復初 (德新) when 72 years of age, in 1866. Ma K'ai-k'o 馬開科 also associated in the authorship.

An Islamic theological work.

248. *Tai Yü Wang Kung T'an Tao* 岱輿王公談道 "A Religious Discussion," pp. 4. Included in "Hui Hui Yüan Lai" as an appendix.

A Moslem of repute, named Wang Tai Yü goes to Peking, and gets into conversation with a Buddhist priest, who says there are ten things about the Moslems which he does not understand, and so seeks enlightenment. Tai Yü explains the points, then says he wishes to propound ten things to the priest which the priest could not reply to; but instead he knelt and asked to be instructed in Islam, after which he became a Moslem.

249. *T'ai Hé Kai Ké* 台黑改給.

250. *Tao Hsin Chiu Ching* 道行究竟.

251. *Tao Pên Hsü Chih* 道本須知 "Fundamentals which should be known," pp. 28. By Yang Yao-pin 楊耀斌. Issued by Ma Kuei-lin at Peking.

Commences with a short discourse on Iman (Faith) which it says is "Tien Li Liang Hsin" 天理良心 "The eternal principle of a good conscience." The remainder of the book consists of Arabic, with Chinese meaning. Very miscellaneous; poorly written and badly printed by lithograph from original writing.

252. *T'ao Po Yin I* 討白音義 "Prayers of Repentance" (Taubah) pp. 30. Forms of prayers confessions and beliefs, in Arabic and Chinese; followed by explanations of various subjects and points; 1910; by Yang Chu-p'ing 楊竹坪.
253. *T'ien Li Pên Ching* 典理本經 "Rules and Principles." (Text only) pp. 104. This title is on front page of 天方典禮 (No. 283) Preface by 鹿祐.
254. *T'ien Ching I Chia* 天經譯解 "Explanation of the translation of the Koran" pp. 28. By Li T'ing-hsiang 李廷相. Published in 1924.  
The Introduction says that a full translation of the Koran would be costly, so the writer deals with only the first two chapters. To show the style of the book, which is all similar. Says that translation into Chinese without explanation, cannot give the real meaning of the original. The *Fatiha* is given in Wên-li, then each clause is given in Arabic, and explained. Part of the second Sura is also treated in the same way. Some unusual nomenclature is given.
255. *T'ien Fang Chan K'e Lu* 天方戰克錄 "Record of Wars of Islam" pp. 64. By Li T'ing-hsiang 李廷相 written in 1921. Published in 1924.  
Based on a Persian book "Chan-k'e-na-meh." A record of the battles and victories of Islam in Arabic, in the early days.
256. *T'ien Fang Chêng Hsüeh* 天方正學 "The Correct Learning of Arabic" pp. 250. By Lan Hsü-fu 藍煦甫 Published 1925 at Peking.  
Seven sections, dealing with Philosophy and origins; Arabic language; the Koran and Traditions; the Dawn of Life; The True Unity; Evidences; Graves of famous Believers. Uses Arabic occasionally, and has some diagrams.
257. *T'ien Fang Chiao Tien Ko* 天方教典歌.
258. *T'ien Fang Ch'i I Ch'uen Shan Lu*. 天方奇異勸善錄 "Record of Marvels for Exhortation to Goodness," pp. 112. Translated by Li T'ing-hsiang 李廷相 in 1919.  
Fifty stories from the Koran and other books, to arouse readers. Among the stories are the Story of Samson; a Dead Priest called to Life; Exalted Virtue commanding Submission; Warning to the Covetous; Life Lengthened by caring for the Starving; Salvation by Grace and not by Merit, etc. Under the title of "Arabian Stories for Chinese Readers" there is a brief translation of this book in "The Moslem World" for January 1921.
259. *T'ien Fang Chih Shêng P'in Chu* 天方至聖品註.
260. *T'ien Fang Chih Shêng Shih Lu Nien P'u* 天方至聖實錄年譜 "The True Annals of the Prophet of Arabia." 2 vols. or 20 small vols. By Liu Chia-lien 劉介廉 (智) of Nanking. Finished 1724, printed some 50 years later, probably 1779.

The Standard Life of Mohammed in Chinese, compiled from Arabic sources. Contains also much more of interest. See English translation under the title "The Arabian Prophet," by I. Mason, published in 1921. (Kelly and Walsh, \$2.50)

261. *T'ien Fang Fên Hsin P'ien* 天方分信篇 "The Divisions of the Moslem Creed," pp. 24. By Ma Lien yüan 馬聯元 of Ch'i Yang 棋陽 (Yunnan). Only title-page in Chinese, all the rest in Arabic.
262. *T'ien Fang Hsing Li*. 天方性理 "Islamic Philosophy." 6 vols. Five vols. pp. about 490; numerous woodcut diagrams. Author 劉智 Liu Chih. First preface dated 1704 A.D. followed by others up to 1712 A.D. Reprinted in 1760, and again in 1863 in Yunnan.  
The list of contents includes the subjects of the first heavens, the nine heavens, beginnings of creation, the seven continents, four cardinal points, the first men, and nature of mankind; psychology, the True Unity (God Almighty), etc. The woodcut diagrams are very crude; one shows a hemisphere containing seven circles which are called the seven continents 洲 of which Arabia is the central one. Every one of these continents is connected with a celestial body; Arabia is connected with the sun, hence the people are bright, correct and strong, and the country produces many precious things. Europe belongs to Mars, and its people are fond of discussion and love to fight! many of the products of this continent are harmful. The characteristics of the other continents are given.
263. *T'ien Fang Hsing Li Pen Ching* 天方性理本經 "A Commentary on the Original Work of the Hsing Li," pp. 180. By 清源黑右軍 (original by Liu Chih.) Reprinted in 1875. Text in sentences, followed by Commentary.
264. *T'ien Fang Hsin Yüan Chen* 天方信源箴 "The Sources of Belief," pp. 34. By Ma Fu-ch'ü 馬復初.  
Has a good beginning, about truth and sincerity; then mentions the several religions of China; says Islam has much in common with Confucianism, but differs about food, etc. There are six important items in Islamic belief: 1. Belief in God. 2. in the Prophet. 3. Angels, Genii, and Devils. 4. The Koran. 5. Predestination. 6. Resurrection, etc. The book then goes on to expound these six themes. Somewhat fanciful. Good languages, and in seven-character ode style.
265. *T'ien Fang Hsing Ming Tsung Chih* 天方性命宗旨.
266. *T'ien Fang Hsüeh Hui* 天方學彙. One of the books mentioned as having been presented to the Emperor Chien Lung in 1783.
267. *T'ien Fang Huan Yü Shu Yao* 天方寰宇述要 "Important things about the Universe," pp. 31. Compiled by Ma Fu-ch'ü 馬復初 in 1862. Reprinted by Ma Ting-yüan in 1892, and revised by Chou Ming-têh 周明德 of Chengtu.  
A work on Astronomy, with diagrams. Compiled from Arabic and Chinese works on the subject.

268. *T'ien Fang Jen I Pao Chen Sz Tsü Ching* 天方認一寶珍四字經 "Moslem Four Character Classic," pp. 35. Translation by Ma An-li 馬安禮, A.H. 1314.

A translation of an Ode entitled "Recognition of the One Precious Jewel." Printed at Chengtu by Chou Ming-têh 周明德 in 1897.

269. *T'ien Fang Li Fa Tu* 天方歷法圖 真本 "Correct Book and Diagram of the Arabic Calendar," pp. 28. By Ma Fu-ch'u 馬復初 in First year of Hsien Feng, (1851.) Reprint—1897.

A table from an Arabic work, showing months and days, fasts, feasts, etc. The plan is said to have been given by Mohammed to Ali and others. The preface speaks of the value and uses of a calendar, among other things being that fortunate and unlucky days may be known, and that people may know on what days to travel or stay, to go forward or to retreat, etc.

270. *T'ien Fang Li Yüan* 天方歷源 "The Sources of the Arabic Calendar," pp. 31, pages 17 in Chinese, and 14 in Arabic. Reprinted in the 1st year of Kuang Hsü, 1876. By Ma Yü-ling 馬佑齡 of Jen Shan 仁山 Yunnan. Wooden blocks kept at Chengtu.

Explanation of the Arabic system of reckoning time, and of the feasts and fasts observed by Moslems.

271. *T'ien Fang Ming Têh Chu Chiai* 天方明德註解 "Explanation of 'Clear Virtue'," pp. 56. By Yang Chêng-an 楊正安. Published in 1923. Closely written and lithographed; mostly concerned with Iman (Faith), but also deals with Moslem religious practices.

272. *T'ien Fang Mêng Yin Ko* 天方蒙引歌 "Islamic Ode for Primary Guidance," pp. 23. By Ma Fu-ch'u 馬復初.

A seven-characters ode. Wênli, and somewhat difficult, yet in good style. Metaphysical. Treats on God and the Recognition of Him. Everything decreed by God. Fate, birth, death, etc. dealt with. Then about food and clothing. Has a very literal heaven and hell. Says hell was made for the wicked, and the wicked were made for hell; yet says hell is what men themselves choose, so we may not say God is not benevolent. Then follow earnest exhortations to personal amendment; cease talking of the conduct of others, and look only at yourself. Says there is nothing phenomenal about Islam, but it can supplement Confucianism.

273. *T'ien Fang Pao Hsün* 天方寶訓.

274. *T'ien Fang San Tzû Ching* 天方三字經 "Moslem Trimetrical Classic," pp. 20. By Liu Chiai-lien 劉介廉 of Nanking. Reprint of 1903.

Well written, in good style. While addressed to youth it contains some things unsuitable for young people to read, and not very decent for older people. The chief points of Islam are run over in a brief way for memorizing.

In the "Moslem World" for 1913, p. 10 ff. there is a translation of this book. While good in the main, this translation is imperfect; some expressions have been misunderstood, and there have been omissions.

275. *T'ien Fang San Tsü Ching* 天方三字經 "Moslem Trimetrical Classic," pp. 21. By Ma Fu Ch'u 馬復初. A reprint by Wang Chan Ch'ao 王占超, about 500 characters. Treats on God and His attributes. On Creation. Says the first ancestor was "P'an Ku" at Taif in Arabia. It was only Arabia which received the original religion. Recounts about Mohammed and his doings, giving Chinese periods for the events. Then tells of the Five Pillars etc. Cultivation of self, and correcting the heart. All things are appointed by Heaven. Exhortation to worship God and to cultivate self, to be loyal, true, and to repent and seek forgiveness and God will forgive. (Bound up with same book is "*Hsing Shih Ke Yen*" 醒世格言).

276. *T'ien Fang Sz Tsü Ching* 天方四字經 "Moslem Four Character Classic," pp. 36. Translated by Ma An-li 馬安禮. Reprinted by 周明德 at Chengtu, 1898.

277. *T'ien Fang San Tzû Ching Chu Chiai* 天方三字經註解 "Moslem Trimetrical Classic," pp. 66. By Liu Chiai-lien 劉介廉. Reprinted in 同治庚午年 (1870.) By Yüan Kwoh Tso; Commentator 袁國祚. Printed at Ch'inkiang.

Trimetrical classic, addressed to youth, but containing some things unsuitable for youth to read, in connection with impurities, etc. The chief points of Mohammedanism are touched upon, and expanded in the commentary.

278. *T'ien Fang San Tzû Yiu I* 天方三字幼義 "Moslem Trimetrical Book for the Young," pp. 31. By Liu Chih 劉智 Reprinted from Yunnan. 1,344 characters.

Addressed to children, but has many difficult characters, as well as some Arabic alongside the Chinese. Speaks of God and His attributes. Children should begin to understand at seven years of age, and learn from parents and teachers; at fifteen they arrive at individual responsibility. While addressing youth in this book, mention is made of affairs connected with adult life, which should not be brought before children; among the amusing things is direction how to proceed in washing the beard when it is very thick! Some other things mentioned show a lack of discretion on the part of the writer when dealing with children.

279. *T'ien Fang Shih Ching* 天方詩經 "Islamic Book of Odes," 3 vols., pp. 386. This work was first planned by the Chinese-Moslem scholar Ma Fu-ch'u 馬復初 who writes a preface dated 1867 A.D.; but the book was finally prepared by Ma An-li 馬安禮 whose preface is dated 1890.

This is a Book of Odes, modelled after the Chinese 詩經. It gives first the Arabic, and then a Chinese translation, followed by a commentary on each ode. There are 161 short odes, each of four lines in the Arabic. The Chinese is excellent, and the

style and appearance of the pages are superior to most of the Moslem books. Praise of God and of Mohammed are the themes. It is said that the Odes are meant to display the virtue of the Prophet, and they have a potency in dispelling sickness, and act as a talisman against evil influences.

280. *T'ien Fang Shih Fa* 天方詩法 "The Arabic Poetic Method," pp. 42. By Ma An-li 馬安禮 disciple of Ma Fu-ch'u 馬復初. The method of composing poetry in Arabic.

281. *T'ien Fang Ta Hua Li Shih* 天方大化歷史 "Islamic History." 2 vols. pp. 350. By Li T'ing Hsiang 李廷相.

Has a very full and miscellaneous list of contents, dealing with the geography, topography, climate, religion, etc. of the countries where Islam arose. The religious history begins with Adam and tells of the noted saints and prophets down to Christ and Mohammed. A large proportion of the second volume is devoted to Mohammed.

282. *T'ien Fang Tuan Méng Cheng Chiai* 天方端蒙正解 "Orthodox Explications for the Correct Teaching of Youth," pp. 30. By Ting Jung-kwang 丁榮光 No date.

While professing to be for youth, the language is difficult. Discusses the ceremonies and observances, the prohibitions, the heavens, planets, etc.

283. *T'ien Fang Tien Li* 天方典禮本經 "Rules and Ceremonies of the Moslems," pp. 95. By Liu Chih 劉智.

A clear copy of the Text of the larger book next named.

284. *T'ien Fang Tien Li Tsé Yao Chiai* 天方典禮擇要解 "Important Selections of the Rules and Ceremonies of Moslems." By Liu Chiai-lien 劉介廉, not dated, but a Preface by 鹿祐 is dated 1710.

The book is in 20 sections, with an appendix. It covers a wide range, the subjects of chapters including The Beginnings of Religion; God; Recognition of God; Investigations; The Five Pillars; Human Relationships; Food and Clothing, etc. Vol. 1 on Abrogation and the compiling of the Koran. Vol. 18 speaks of Minarets and the Adzan.

285. *T'ien Fang Tuan Méng Cheng Chiai* 天方端蒙正解 "Orthodox Explications for the Correct Teaching of Youth," pp. 30. Compiled by Ting Jung-kwang 丁榮光 dated 1840.

286. *T'ien Fang Tsü Mu* 天方字母 "Arabic Alphabet," pp. 12.

Has a picture on outside cover of a Moslem school and a number of up-to-date children being conducted thither by smart-looking fathers, with foreign style hats. A diagram is given to illustrate the mouth and tongue and how the letters should be formed in mouth and throat. The rest of the book is in Arabic.

287. *T'ien Fang Tzū Mu Chiai I* 天方字母解義 "Explication of the Arabic Letters," pp. 50. Prepared by Liu Chih 劉智 and others, in 1710.

An introduction to the meaning and use of the letters of the Arabic alphabet. Has a short appendix by Ma Ta-en 馬大恩.

288. *T'ien Fang Wei Chén Yao Lioh* 天方衛真要略 "A Resumé of the Fundamentals for Preserving True Islam," pp. 38. By Ma Shih (Chün) 馬實君 of 江寧. Reprinted by 馬鼎元 of Chengtu, in 1892. Written first during the reign of Ch'ien Lung, 1736-1795.

Contains a number of things which must not be lightly regarded, and doubts which must not be yielded to, else the Moslem loses his faith and becomes an outsider. Tells of certain things which must not be done or said if faith is to be kept pure. An appendix or supplement with regulations for butchering animals. Anyone understanding Iman (faith) may kill animals, but if they kill without understanding Iman, the animal is unclean and not to be eaten. Iman explained, and what may help and what will vitiate it. The five rules of slaughter; parts of animals which may, and which may not, be used. Some remarks on killing sick animals, and also, on the chase, for hunters.

289. *T'ien Fang Yiu I* 天方幼義三字經.

290. *T'ien Fang Yoh Shu* 天方藥書.

291. *T'ien Kung Fa Wei* 漢功發微 "The Details of the Great Merit," pp. 72.

A reprint dated 1916, issued from Peking. A bi-lingual manual, Arabic and Chinese, setting forth the minutiae of Moslem practices and beliefs.

292. *T'ien Li Ming Yün Shuoh* 天理命運說 "Divine Principles of Fate and Destiny," pp. 10. By Ma Fu-ch'u 馬復初, no date.

Speaks of Predestination and Fate. There are certain things which are beyond man's control, and other things about which he can exercise choice.

293. *T'ien Tsü Chiai* 天字解. "An Explanation of the word 'Heaven'" pp. 4, by 阿日學 A Jih-fu. Intended to show that "Heaven" 天 is the same as the Moslem "Allah." An appendix to "Tsu Tien Ta Tsan."

294. *Tsa Hsüeh* 雜學 "Miscellaneous Learning," pp. 106.

A book in Arabic, printed from wooden blocks. A brief Chinese preface states that the book in the Arabic is a collection of extracts from many works, besides traditions and habits and practices, gathered together for the edification of youth. A venerable Mr. Wang undertook to put into this one volume some of these gems.

The work was issued from Chengtu 1874.

295. *Tsa Hsüeh Yin I* 雜學音義 "Miscellanea, with Sound and Meaning," pp. 178. Prepared by Yang Chu-p'ing 楊竹平.

A translation of an Arabic work dealing with worship, ablutions, fasting, etc. The Arabic is given, then transliterated, giving the sound by means of Chinese characters; the meaning is then given in Chinese, but not so fully, apparently, as in the original. The marriage service is also given.

296. *Tsa Hsüeh T'se Yao* 雜學擇要 "Selections from Miscellaneous Learning," pp. 224. Also entitled *Han Tzu Tsa Hsüeh*. By Yü Hai-t'ing 余海亭, 1882.

Deals in some detail with the purifications, and with worship. A large part of the book is in Arabic and Chinese. There is a Supplement of twelve pages—also bi-lingual, and entitled "*Ching Han Chu Chiai Tsa Hsüeh*" 經漢註解雜學 (No. 98).

297. *Tsa Hsüeh Ts'e Yao Chu Chiai* 雜學擇要註解 "Commentary on Selections from Miscellaneous Learning" pp. 224. Same as the preceding volume.

298. *Tsu T'ien Ta Tsan Chên Ching* 祝天大讚真經 "The Great Praise of Heaven," pp. 8. By Ma Fu-ch'u 馬復初.

A panegyric, translated by Ma Fu-ch'u whose preface is dated 1863. It is short, but the word 天 (= heaven), occurs about 70 times.

299. *Tsu T'ien Ta Tsan Chi Chiai* 祝天大讚集解 "Commentary on The Great Praise of Heaven."

A panegyric, translated by Ma Fu-ch'u 馬復初 whose preface is dated 1863; in four pages the word 天 occurs 70 times. A commentary was written in 1878, by A Jih-fu 阿日孚 who takes each clause of the "Praise" and comments upon it.

Then follow supplements by 阿日孚 upon the character 天 and the character 主; a section on 教統辨, followed by an essay on 教門 and an explanation of the character 回; then a chapter on renegades, 反教講 and essays on 回回源來 and the "k'out'ou" 叩頭辨, and on the Flood 洪水辨. A supplement, 回回說 by Liu Chih follows. This miscellaneous collection was reprinted at Chengtu, probably in 1878. Total pages 82.

300. *Tsung Chiaò Chêng Chi* 宗教正基 "The Correct Foundation of Religion," pp. 34. By Li Wen-lan 李文瀾 and Chang Hsi-cheng 張希真 of Tientsin. Published in 1916.

A full translation of this book will be found in "The Moslem World" 1919, pages 168-291.

Six chapters on Recognition of God, The Creation of the World, Prophets, Apostles, etc. Predestination, Resurrection, etc. A good brief statement of Islam as known and found in China. Has an Appendix praising the majesty and grandeur of the Mohammedan religion.

301. *Tsung Chiaò Pi Tu* 宗教必讀 "A Manual of the Moslem Religion," pp. 76. By the A-hung Fêng 馮阿巫, Peking, 1913.

Chiefly a Prayer manual, containing prayers for all occasions; the Arabic sounds are represented by Chinese characters, and the meanings and comments are given in Chinese. It has sections of Catechism, question and answer. Also some explanations of ceremonies and customs of Moslems. Contains also some recipes for medicines to cure certain ailments. Tells of eleven living creatures which will enter heaven. Gives the names of Mohammed's grandfather and parents, and the names of his wives and children, and the Four Companions. Contains

a dialogue between a Moslem and a Buddhist priest, in which the priest asks 10 questions about Islam, which are answered; then the Moslem asks 10 questions, which the priest cannot answer, so he bows before the Moslem and becomes a believer.

302. *Tu A Jih K'ou T'ou Nien* 獨阿日叩頭念 "Daily Prayers." Published at Tientsin.

A sheet containing Five Prayers, in Arabic, transliteration, and translation. Green colour, with flower border around sheet.

303. *Tzu Fa Ch'u Ch'eng* 字法初程 "First Rules for the Formation of Written Characters," pp. 78. By Ma Lien-yüan 馬聯元 in 1895.

Only title-page in Chinese, all the rest in Arabic.

304. *Tzu Fa Ts'o Yao* 字法撮要 "The Formation of Arabic Writing." By Ma Lien-yüan 馬聯元 in 1895.

Entirely in Arabic, except numbering of pages, and title page.

305. *Tzu Mu Chiai I* 字母解義.

306. *Wan Hwa Chêng Tsung* 萬化正宗 "The Correct Ancestry of all Transformations," pp. 58. Translation by Liu Ch'i-tsun 劉紫存 from various books to help those who do not themselves study Moslem writings. Bears date 1923, A.H. 1341, published at Tientsin.

Six chapters, and a metrical summary. A miscellaneous collection from various sources, of little value: genealogies and names differing somewhat from others. The writer's standpoint can be gauged from his having, so recently as 1923, charged the Jews with being idolaters because they worshipped a golden cow; and the Romanists and Protestants with saying that the mother of Jesus was the wife of God.

307. *Wan Shan Chih Kên I Wen* 萬善之根譯文 "The Root of all Goodness," pp. 12. By I Chiai-sheng 一介生, Peking, 1911.

Translation in Appendix to my "Arabian Prophet" (Chinese Mohammedanism). Contains Confession of God and of Mohammed; Moslem creed; Rules of Faith; Forms of Prayer and Praise, etc.

308. *Wang Hsiang Tien T'ang* 望想天堂 "Longing for Heaven," pp. 16. Also called 海優業. Published at Peking, 1924.

Ten "Sayings" traditionally given by Mohammed to a believer; these are explained in detail.

309. *Wei Chêng Yao Lih* 衛真要略.

310. *Wu Kêng Yueh* 五更月 "The Five Watches of the Month," pp. 16. By Liu Chiai-lien 劉介廉.

Portions for the Five watches of the earlier, middle, and latter divisions of the month. (Bound in booklet with "*Tsu T'ien Ta Tsan*").



311. *Wu Kung Pi Yao* 五功必要.

312. *Wu Kung Shih I* 五功釋義 "The Meaning of the Five Practices," pp. 68. By Liu I-chai 劉一齊. Preface dated 1710. Reprinted in 1851.

Sixty three chapters dealing with as many different topics concerning Islam and its practices and beliefs.

313. *Wu Kung Tsung Kang* 五功總綱 "General Principles of the Five Practices," pp. 105. Translated by Wang Sui-t'ang 王瑞堂 in 1918.

Contains much Arabic and transliteration, and also translation and explanatory notes. A short introduction about the Creation and the Prophets—then follow details about Confession, the Lustrations, Worship-day Fasting and Prayer. The Preface states that many do not know Arabic, or forget it, so do not know the proper ways of repeating the prayers and ritual, hence this book. Chiefly a repetition of what is found in older works.

314. *Ya Han Wên Ch'ing Chên Yen* 亞漢文清真言 "Moslem Expressions in Arabic and Chinese," pp. 24. Dated 1904 and reprinted 1921.

A manual of Prayer and Ritual in Arabic, with Colloquial Chinese underneath.

315. *Yen Shuoh Lu Pao* 演說錄報.

316. *Yie Su T'ien Chu Pien* 耶蘇天主辨 "Jesus is not God," pp. 16. By "Arabian" 阿拉白氏. No year or date given. Issued from Singapore.

Says that Jesus was a great Prophet of Judea, but not the Heavenly Lord, and the Christian Church is built on a misuse of his name. Shows some apparent inconsistencies in the Scriptures, and also says that the prosperity of Christianity is no proof of its truth.

317. *Yiu Ming Shih I* 幽明釋義.

318. *Yün Nan Ch'ing Chêng Yueh Pao* 雲南清真月報 "Yunnan Islamitic Monthly Magazine," No. 1.

First number published in 1916. Project abandoned owing to lack of funds. This was a magazine of interest, with many Chinese illustrations of art, and a good variety of topics.

#### CHARTS, etc.

*The Tree of Faith (Iman)* bearing over seventy fruitful branches (Chinese and Arabic.)

*Water-pot*, incense burner, vases, etc. inscribed with Arabic, no Chinese.

*K'a Er Pai T'u* 卡爾白圖 Chart of the Kaaba, and Mohammed's tomb, etc.

*Genealogical Chart*, showing the descent of Mohammed from Adam, in the 52nd generation.

*Shêng Yin Pi Hsieh* 聖印閉邪 A charm to ward off evil influences. Illustration of Sword, Seal, Rosary, etc. and Arabic inscriptions.

*Chieh Hun Chêng Shu* 結婚證書 Marriage Certificate in Chinese and Arabic, on red paper with much gilt.